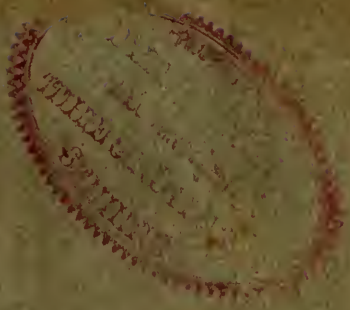

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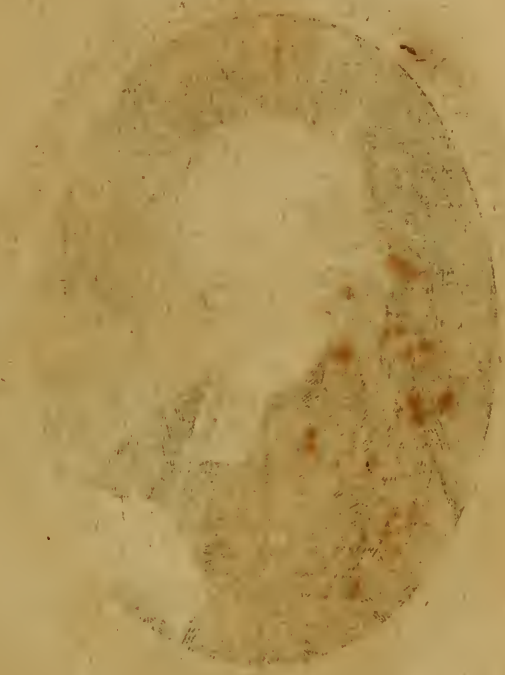

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THE

REJOINDER:

PRINCIPALLY CONTAINING

I. Some defenſive pleas for the Inſtitutions and Miniſters of the Church of *England*, illiberally aſperſed in two pamphlets lately publiſhed by Mr. SAMUEL MEDLEY, of *Liverpool*; and Mr. JAMES TURNER, of *Birmingham*.

II. A more particular refutation of Mr. MEDLEY's falſe doctrine of the ESSENTIALITY of *dipping*.

III. The ſcriptural MODE of adminiſtering *Baptiſm*, by POURING or SPRINKLING of water, farther vindicated, from the moſt capital objections of Dr. STENNETT, and the other two *Anabaptiſts* aforeſaid.

By the Rev. RICHARD De COURCY;
VICAR of St. *Alkmond*'s, SHREWSBURY.

"RES IPSA *baptiſmi eſt* ASPERSIO *ſanguinis Jeſu Chriſti in remiſſionem* "*peccatorum; quæ velut oculis noſtris ſubjicitur* EXTERNÆ ASPERSIONIS *ſigno.*"
BEZA.

"I readily allow that the word *(baptize)* does not *neceſſarily* imply "a *total* immerſion. Let the word relate to a PART of the body, I "ASK NO MORE."
Dr. GALE, the *Anabaptiſt.*

PART I.

SHREWSBURY: Printed and ſold by T. WOOD; ſold alſo by G. Robinſon, Paternoſter-Row; J. Matthews, Strand; E. and C. Dilly, in the Poultry, London; J. Gore, Liverpool; M. Swinney, Birmingham; S. Hazard, Bath; T. Mills, Briſtol; and all other Bookſellers in Town and Country.

M, DCC, LXXVII.

N. B. My anſwer to Mr. *Turner*, begins at Chap. viii. If the candid reader will take the trouble to look over P. 316——322, he may, for once, have a fair opportunity, from ſome extracts collected, there, out of Mr. *T.*'s pamphlet, to ſee the genuine features of a certain warm phænomenon, which, I think, *John Bunyan* diſtinguiſhes by the name of "*the red-hot Anabaptiſt.*" The extracts are really curious, and worthy a peruſal.

PREFACE.

THERE *are three things, for which I requeſt the indulgence of the candid reader.* 1 *I hope he will pardon me, for anſwering Meſſ.* Sandys *and* Parmenas *only in a curſory manner. Theſe two writers* (writers! *did I call them?) have ſuch a caſt peculiar to themſelves, and are ſo diſtinguiſhable by the groveling meanneſs of their ideas, as well as their happy talent at perſonal invective, that, to anſwer them fully, in their own ſtyle, would be to recriminate by ſcolding. Omitting, therefore, a huge quantity of Mr.* S.*'s pedantic ſcraps of Latin and Greek, and of his and* P.*'s abuſive ſquibs, I have conſidered the moſt material parts in both their performances, as they were ſuggeſted by the thread of my* introduction, *and the references of my* notes. *I thought this would be a more eligible mode of linking together theſe* twin-diſputants, *than to give them a ſerious or methodical reply.*

2 *As I found myſelf under a neceſſity of giving a little hiſtoric ſketch of the origin and progreſs of the preſent controverſy, I have alſo been obliged to recapitulate ſome particulars, which I had touched upon in my former tracts. I hope, however, the candid reader will pardon this unavoidable repetition, when he conſiders,* (1) *That it is occaſioned through the very nature of the ſubject. For, when new facts ſtart up, that have a reference to old ones, the former cannot be well related*

without an introduction of the latter; and an accurate narrative cannot be formed, without shewing the circumstantial connexion between both: (2) *And that this little recapitulation is only taken up in the* Introduction; *where it does not interrupt, or clog, any part of the controversy itself; but rather prepares the reader for understanding some particulars, which relate to myself, and my brethren in controversy.*

3 *It requires some apology to my readers, that I have introduced the name of Dr.* Stennett, *in the course of my remarks. In taking that liberty, I mean not to insinuate, that there subsists the smallest resemblance between the spirit and style of this pious and polite writer, and those of my opponents. Their respective performances exhibit a striking contrast. But, as Mr.* Medley *is apparently a rambling and inconclusive reasoner, I have introduced Dr. S.'s more powerful arguments, as a supply for Mr.* M's *great deficiency.*

INTRO-

INTRODUCTION.

IT is with the utmoſt reluctance, I again take up my pen, as a controvertiſt. Were I to indulge the natural inclination of my heart, I ſhould totally abſtract myſelf from every branch of polemic divinity; and, ſhould chuſe rather to glide ſilently along, in the placid ſtream of parochial obſcurity, * than enter the troubled waters of controverſial debate; where diſputants, like ſhips in a ſtorm, too violently daſh one againſt another; while the precious cargo of *truth* is too often loſt in the vehement ſcuffle.

However, I believe that controverſy, when properly managed, has its uſe; and that the buſineſs of a controvertiſt and the ſpirit of a true chriſtian are by no means incompatible. One of the moſt eminent chriſtians, and greateſt apoſtles, that ever lived, was alſo one of the wiſeſt and moſt earneſt diſputants. Who ever brandiſhed the controverſial ſword in the cauſe of truth, with greater firmneſs or ſucceſs, than the great apoſtle of the Gentiles? yet, who ever ſhone a more illuſtrious ornament to chriſtianity? But what need I adduce the example of *Paul* of *Tarſus*, when the great Apoſtle and High-prieſt of our profeſſion himſelf, condeſcended to grace the field of controverſy with his preſence?

* —— *Bene qui latuit, bene vixit* ——. OVID.

Of

Of what did our bleſſed LORD's interviews, with the diſputatious *Scribes* and *Phariſees* frequently conſiſt, but of a controverſial chain of inimitable argumentation? With what wiſdom did he anſwer their objections! What pains did he take to remove their prejudices! With what invincible firmneſs, plainneſs of ſpeech, and cogency of reaſoning, did he controvert their moſt favorite hypotheſes! How effectually did he ſilence their cavils, and refute their ſpecious ſophiſtry! And, while this divine *Philanthropiſt* was influenced by the moſt ardent affection to the *ſouls* of his opponents, yet with what ſeverity does he hew in pieces every *Agag* of error, with that two-edged ſword that proceedeth out of his mouth! So that the very oil of intenſe love to truth and ſouls, which *ſmoothed* the edge of our LORD's controverſy with the caviling *Jews*, tended likewiſe to give it a proportionate *keenneſs*, penetration, and importance. As, therefore, we are indebted to controverſy, as an eventual cauſe, for ſome of the moſt celebrated writings of that evangelic caſuiſt, St. *Paul*; ſo, we muſt refer to the ſame ſource, ſome of the moſt glorious vindications of divine truth, that dropped from the mouth of him, who "ſpake, as never man ſpake."

Nor has controverſy been without its uſe in later ages. What important effects it produced in our land, to the detection of error, and diſſemination of truth, let the writings of the illuſtrious *Wickliff* teſtify; whoſe controverſial attack upon the popular errors of *Rome*, firſt rent the veil of darkneſs that

that covered the eſtabliſhed church here, and admitted that dawn of truth, which, by a gradual and diffuſive illumination, ſpread far and wide throughout the continent, under the inſtrumentality of *John Huſs*, *Jerom* of *Prague*, *Luther*, *Calvin*, &c. and at laſt arrived at a bleſſed meridian, during the propitious reigns of our *Engliſh Joſiah*, King *Edward* VI. and our *Britiſh Deborah*, Queen *Elizabeth*; through the united labors of our eminent Reformers, *Cranmer*, *Latimer*, *Ridley*, *Hooper*, &c.

The ſtarting of error has always given room for the more vigorous diſplay of truth: This has awakened controverſy; and the reciprocal attacks of controvertiſts, like the colliſion of the ſteel and flint, have tended to extract the latent ſparks of truth, and to diſplay their luſtre the more abundantly. And, although the ſparks, which iſſue from controverſial colliſions, have ſometimes, thro' the improper heat of bigoted incendiaries, ſet the church in a flame; yet, this is no more an argument againſt the *proper uſe* of controverſy, than a madman's burning a houſe, is an argument againſt all uſe of fire.—Religious controverſy is a guard of revelation; whoſe double office is, to act offenſively in the reſiſtence of error, and defenſively, in the vindication of truth. The weapons of her warfare are, *ſcripture* and *reaſon*; which conſtitute a ſort of two-edged ſword, that cuts in pieces every unſcriptural and irrational hypotheſis. But, when poſitive aſſertions or dogmatic injunctions are ſubſtituted in the room of right reaſon, and ſome

ſome diſ-jointed or miſ-applied texts are made to uſurp the place of the analogy of faith, and ſcriptural argumentation; it ceaſes to be a wonder, that ſuch ſuppoſitious artillery, in the hands of ignorance and bigotry, ſhould be attended with the moſt miſchievous conſequences to the church of *Chriſt*; that warm bigots ſhould be induced to unchurch and even unchriſtian their differing brethren; and that a favorite ceremony ſhould be dignified with a *Thus ſaith the Lord*, when its genuine ſanction is nothing more than *Thus ſaith* BIGOTRY. But thus an old obſervation is verified, *In nomine Domini incipit omne malum.*

In the management of religious controverſy, there are a few conſiderations, which ſeem to me of real importance. 1 The cauſe of God and the eſtabliſhment of truth are ſo intimately allied, that, whatever injures the one, muſt neceſſarily affect the other; and every controvertiſt, who would wiſh to ſtrengthen the combination of intereſts between both, ought to have a ſingle eye to the glory of God, and a zealous concern for the honor of truth.

2 When controverſy has religion for its ſubject, and the vindication of truth for its object, it ought, conſequently, to take the ſacred ſcriptures for its *guide*. Theſe ſhould be the divine arſenal, from whence it ſhould borrow its principal artillery; theſe, the rich mines, where truth ſhould be inveſtigated, and from whence the precious jewel ſhould be dug; and theſe, the infallible judges, that ſhould end every controverſial ſtrife.

3 But,

3 But, as ſcripture is the beſt interpreter of ſcripture, we are no more to take it *detached* from itſelf, than to make it the *lacquey* of corrupt reaſon. Therefore, in proving any point from the word of God, where the ſubject is either *obſcurely*, or *not expreſſly* revealed, our concluſions ſhould be determined by the general tenor of ſcripture, or by the connexion of one truth with another.

4 In order to inveſtigate truth aright, we ſhould labor to ſhake off all thoſe prepoſſeſſions, which flow from a party-ſpirit; to relinquiſh every prejudice, connected with a particular mode of education; and to be acceſſible to the light of truth, though it diſcover the weakneſs of even a favorite hypotheſis.

5 In urging any truth, which, in its conſequences, dependencies, or application, may bear hard upon an opponent, the utmoſt care ſhould be taken to preſerve a diſtinction between his *perſon* and his *opinions*; and, while we level all the ſeverity of ſcriptural argument againſt the one, to retain every degree of chriſtian charity and tender benevolence towards the other. This rational and ſcriptural diſtinction will ſave from timid ſubmiſſion on the one hand, and from uncharitable bigotry, on the other; and will make religious controverſy, a happy blending of truth and love.

6 In the *application* of any particular truth, it ſhould be *argumentum ad hominem*, no farther, than as it has a reference to the main queſtion in debate. Without attending to this, controvertiſts ſometimes load their productions with ſuch impertinent

tinent trifles, as merit no reply; and with ſuch heterogeneous ſtuff, as no judicious reader will think worthy of a ſerious peruſal. †

7 Though ſome truths are not of *equal* importance with others, they are not therefore to be accounted abſolutely indifferent. Every portion of truth is precious or important, in proportion to its connexion with the grand fundamentals of chriſtianity. And, though there are ſome truths, which neither conſtitute, nor are *immediately* connected with the foundation of the goſpel: yet, conſidering them, as poſſeſſing a place in the

† If the reader chuſe to examine a whole cargo of ſuch trifles, he may enjoy a plentiful rummaging in a ſplenetic performance, lately publiſhed at *Shrewſbury*. The author of this anabaptiſtic *farrago*, is one Mr. *Sandys;* who, though but a Probationer for the Miniſtry, yet writes in a ſtyle as pompous as that of an Archbiſhop. This gentleman has thought proper to ſtyle his pamphlet "More Work for the Vicar of St. Alkmond's." Conſidering the pompoſity of the title, and the ſpace of time the author exhauſted in fabricating his performance, as well as the long previous notice *Parmenas* gave us of its future publication, I really thought we ſhould have ſomething *great*. Recollecting, that one of Mr. *Toplady*'s controverſial tractates, was intitled "*More Work*, &c." my expectations were prodigiouſly raiſed by this *ſimilarity* of titles. But, *ex pede Herculem*. I could diſcover the footſteps of the eminent Vicar of Broad Hembury, no farther, than in the *title-page* of his poor imitator. All beſide, was *vox & præterea nihil*.——When Mr. *S.* is pleaſed to ſtyle his pamphlet "More *Work*;" I acknowledge the propriety of his title. It is more *poor* work indeed! ſuch as has hitherto been the offſpring of his brother in learning and politeneſs, good Mr. *Parmenas* the Deacon.—It is WORK! *Opus*, PUERILIBUS *humeris formidandum!* The prodigious multitude of Latin and Greek *excerpta*, with which this bit of genuine pedantry is overſtocked, would afford tremendous *work* indeed, to a *ſchool-boy*; while an intimation of the delicate phraſeology, might even ſhock the abilities of thoſe who live within the purlieus of *Billingſgate*. And if Mr. *S.* will only ranſack all the *Spectators*, *Tatlers*, *Guardians*, &c. and collect together another good large budget of mottos; and if, as heretofore, he will ſuperadd to this incoherent maſs, a little more perſonal invective, he may then publiſh again, and very properly intitle his learned publication, "More *abuſive* Work for the Vicar of St. Alkmond's!"

word

word of God; as declarative, either expreſſly or implicitly, of the will of the great Legiſlator; as including in their application, certain benefits, privileges, and advantages, to the viſible church of Chriſt; as bearing ſome diſtantial, ſymbolical reference to the covenant of grace; as preſerving a ſignificant commemoration of the moſt important bleſſings; and as ſealing, to the people of God, by a ſacramentary ratification, the great redemption of the LORD JESUS CHRIST;—I ſay, conſidering certain inferior truths in theſe ſeveral points of view, as they ſtand even *diſtantially* related to other more important ones, they ſeem to drop their unimportance, and to demand our moſt ſerious ſubmiſſion.

In this light I look upon the ſacraments in general, and *infant-baptiſm* in particular. Far be it from me to ſuppoſe, however, that the admiſſion of this ordinance, is a fundamental truth, or the rejection of it, a fundamental error. Though I poſſeſs a firm perſuaſion in my own mind, that the *church-memberſhip* of infants, and their conſequent right of introduction into the viſible church by the initiatory ſacrament of baptiſm, are founded upon the unanimous evidence of ſcripture, reaſon, and antiquity; yet I dare not inſinuate, without a groſs violation of the laws of truth and chriſtian charity, that our Anabaptiſt brethren, who diſſent from us on this ſubject, are guilty of a fundamental miſtake, § no more than we would

§ When perſons are hurried on by an inordinate attachment to a favorite ceremony, their precipitancy is ſometimes ſo very great, as to make

conſign to perdition, the whole body of the people, called *Quakers*, becauſe they diſcountenance both the ſacraments. Yet, in oppoſition to the one, as total *rejectors*, and to the others, as glaring *mutilators* of the inſtitutions of Chriſt, we deem it a matter of indiſpenſable obligation to defend the whole truth, on this ſubject, againſt each mode of innovation.

And we have an additional reaſon for maintaining a ſteady oppoſition to the advocates for Anabaptiſm, becauſe *bigotry* is interwoven with their very ſentiments. If Anabaptiſts were content with candidly adhering to their peculiarities, without animadverting ſeverely on their differing brethren; I am certain that no Pœdobaptiſt would ever take up his pen againſt them. But, when we hear one among them, bringing the charge of *blindneſs* againſt ſome of the brighteſt ſtars of the church; and, when the ſame perſon aggrandizes

make them drop ſentiments, groſsly deviating from the laws of chriſtian charity; and which, in their cooler moments, they would probably reject with horror. This has been the caſe with ſome warm Anabaptiſts. Impelled by the force of bigotry, and actuated by a deſire of eſtabliſhing a party, they have labored ſo to enhance the importance of their diſtinguiſhing rite, as to make ſubmiſſion to it a fundamental duty, and to affix *implicit* damnation to its rejectors. Of this Mr. *Tombes* was notoriouſly guilty, in an unguarded Addreſs to the inhabitants of *Bewdley*; wherein, beſides aſſerting, that "it was *hypocriſy* that hindered them "from receiving the truth, he went ſtill farther, and CHARGED THEIR "BLOOD ON THEIR OWN HEADS; as if (as Mr. *Baxter* ſays) their *damna-* "*tion* were like to follow, if they were not re-baptized. He told them "alſo that *Infant-Baptiſm pleaded from circumciſion, is a hereſy.*" Thus, according to Mr. *Tombes*, the pious members of Mr. *Baxter*'s church were *hypocrites*, *heretics*, and in danger of *damnation*, only becauſe they would not bow down to the great Diana of Anabaptiſm.—See this uncharitable bigotry, together with all the other concomitant errors of Anabaptiſts, expoſed in Mr. *Baxter*'s *Plain Scripture-proof of Infants' Church-Membership and Baptiſm.*

dipping,

dipping, under the pompous title of an *eſſential*; † —when another has the vanity to repreſent Pœdobaptiſts as "not ſteering clear of the general corruption;" *—when a third has the boldneſs to aſſert, that "there are no people right in all the world, but Anabaptiſts;" ‡—when a fourth will injuriouſly repreſent Infant-Baptiſm as "*a pillar of Popery*;" §—when a fifth will maintain, while pleading for immerſion, that "he contends not for a particular *mode* of baptiſm, but for *baptiſm itſelf*:" || even though ſuch an unſcriptural poſition implicitly unchurch thouſands of eminent Chriſtians, and repreſent us all as a ſet of unbaptized Gentiles, without any church order, without any regular miniſtry, and without any real ſacraments;—when a ſixth will throw out an unchriſtian inſinuation, that "there is the higheſt reaſon to *ſhun* every *ſcheme* of worſhip," (a contemptuous word for *Pœdobaptiſt Communion*) "however piouſly intended;" and that "the forſaking the aſſemblies of the (Anabaptiſt) churches, is *hurtful* and *deſtructive* of ſocial religion; that uniting with *other* congregations, is *favoring the deſign of diſorderly men*; and that *every* religious aſſociation, that is

† This Mr. *Medley* has repeatedly done.

* *Parmenas* has inſinuated this, in his curious *Addreſs*.

‡ The modeſt declaration of Mr. *Turner*, of *Birmingham*.

§ If the reader can muſter up patience, ſufficient to read a book, carrying a bluſtering title-page, but totally void of argument, he may peruſe a tract of Dr. *Gill*'s, intitled, *Infant-Baptiſm a Part and Pillar of Popery*.

|| Theſe are the very words of Dr. *Stennet*, in the Preface of the firſt part of his *Remarks* on Mr. *Addington*'s excellent treatiſe, intitled, *The chriſtian Miniſter's reaſons for baptizing infants, and for adminiſtering the ordinance by ſprinkling or pouring of water*.

not

not ſubſervient to the communion of ſaints, in the order of the goſpel," (by which, I ſuppoſe, is meant the goſpel-order of Anabaptiſts,) " tends to the *ſubverſion* of the Redeemer's kingdom;" †—when a ſeventh roundly affirms, " We refuſe to communicate with the Church of *England*, for the ſame reaſon that ſhe refuſes to communicate with per-

† If the reader chuſe to ſee a ſpecimen of genuine church-bigotry, I would have him by all means look into a little tract, from which I have taken the above quotations; intitled, *A Humble Addreſs to the Churches of Chriſt*, &c, The author, Mr. *Benjamin Wallin*, is a pious miniſter among the Anabaptiſts; and I bear him record, that he has a prodigious zeal for the peculiar intereſts of the people with whom he is connected: but whether his zeal be according to knowledge, charity, truth, or candor, I fancy a few *excerpta* will eaſily determine.—Our zealous Author introduces his Addreſs, with a *lamentation* that " godlineſs, and conſequently the glory of the *churches* is daily decaying." If by the " *decay of godlineſs*" Mr. *W.* means, a declenſion from the principles and practice of the truth which is after godlineſs, I muſt take the liberty to charge his obſervation with a manifeſt miſtake. For at the time the ſecond edition of his Addreſs was publiſhed, (A. D. 1761), true godlineſs was exceedingly upon the increaſe, and, bleſſed be God! ſtill is; if the multiplication of goſpel miniſters and goſpel profeſſors be any proof. How therefore, a rapid increaſe of true godlineſs ſhould occaſion, what Mr. *W.* calls a " *decay* of the glory of the churches," ſo as (Pref. p. 6) " to reduce the viſible intereſt of Jeſus *very low*," I confeſs I am at a loſs to find out; unleſs by the " *glory of the churches*" be intended, the glory of *Anabaptiſm*, and by a " reducing of the viſible intereſt of Jeſus," he mean, the non-attendance of Anabaptiſts on their reſpective Miniſters. And indeed, I ſhrewdly conjecture this to be Mr. *W*'s meaning. For, although (in p. 19,) he introduces a perſon, as urging a plea for occaſional abſence from his ſtated miniſter, founded on the poſſibility of " ſitting down with (other) children of God under a ſound goſpel-miniſtry;" yet this reaſonable, this catholic, this pious plea he rejects, by wildly ſuppoſing it to be ſuggeſted by the devil himſelf, and by aſking him, (p. 20,) the following queſtion: " Why do theſe perſons, by a ſolemn act of union and fellowſhip with it, ſupport and countenance, in the church of God, a *form* of human invention?" Here the ſecret is all out; and the real Engliſh of Mr. *W.*'s whole *Addreſs* is, " Hear none, but *us*. Communicate with none but *us*; for the *temple of the Lord, the temple of the Lord* are we!" O bigotry! hadſt thou ever more truſty friends, or more zealous dovotees, than the Anabaptiſts in general, and Mr. *Benjamin Wallin* in particular?

ſons

ſons, *ſhe cannot eſteem baptized.*" * — When another Anabaptiſt gives the finiſhing ſtroke to the whole, by "*charging their blood upon the heads*" of thoſe, who could not ſee with his eyes, and who diſregarded the thunder of his uncharitable anathema §; ——I ſay, when men thus glaringly violate the laws of charity, tranſgreſs the rules of chriſtian moderation, burſt the ſacred bonds of catholic communion, and make a ſort of monopoly of *the church*; is it to be wondered that the advocates for truth ſhould riſe up againſt ſuch men, and oppoſe their ſpirit and principles?

For my own part, I look upon an oppoſition to the ſpirit of ancient and modern Anabaptiſm, as a very important and neceſſary part of miniſterial duty. When Anabaptiſts encloſe themſelves within the ſtrong-holds of bigotry; look down from their lofty ramparts, with ſovereign contempt upon their differing brethren; and ſhoot their arrows of uncharitableneſs, againſt the children of God; what can we do, but object to their bigoted peculiarities the ſeven-fold ſhield of ſcripture, reaſon, antiquity, moderation, candor, charity and truth?

* So Dr. *Gale* ſays, in p. 28, of his--*Reflexions!* on Dr. *Wall*'s *Hiſtory of Infant-Baptiſm.* In anſwer to which, the Pœdobaptiſt Doctor ſmartly replies, in his excellent *Defence* of his own *Hiſtory*, "This" (the above declaration) "is indeed ſhort, full and open. But then it is a deſperate *uncharitable* tenet; like to that of the *Donatiſts* and *Papiſts:* None ſaved, no Chriſtians but themſelves: None baptized for many hundred years, but a few of the *Albigenſes*, at the year 1100, and a few ſtraggling people in *Holland* and *England* ſince 1522. Even thoſe in *Holland* are moſt, or many of them cut off; for they do commonly uſe *affuſion.*" He (Dr. *Gale*) in this point, forſakes moſt of thoſe of his own "communion."---See Dr. *Wall*'s *Defence*, p. 86.

§ See the note for page viii.

As

As Anabaptiſts *unchurch* their brethren; muſt not the perſons ſo *unchurched*, attempt a vindication of their common right to church-membership? If we are looked upon as *unbaptized*; is it not our duty to remove the groundleſs inſinuation? When bigotry vents its anathemas, and ſchiſm multiplies diviſions in the church; do not ſcripture and reaſon ſuggeſt the neceſſity of expoſing the cruel claims of the one, and of adminiſtering a healing balm for the wounds occaſioned by the other? Shall Anabaptiſm, rampant with party-zeal, obtrude its peculiarities upon the church of *Chriſt*, to the great diſturbance of united congregations? and ſhall no ſcriptural expedient be adopted, in order to ſtop the progreſs of the ſchiſmatic intruder? Shall we tamely hear men, declaring from the preſs, as Mr. *Wallin* has done, that "uniting with *other* congregations is favoring the deſign of *diſorderly men?*" Shall bigotry thus uſurp the place of chriſtian charity? and ſhall not the hand of ſcripture argument puſh the monſter from her uſurped throne? Muſt this ſame monſter ſcatter abroad the coals of diſcord? and ſhall we ſit by as ſilent ſpectators, and attempt no extinction of the bickering fire, that has waſted, and ſtill continues to waſte, the vineyard of the LORD? Is it a matter of no importance, whether we are united in peace and truth; or whether we are perpetually to be diſturbed with the clamors of bigotry? Shall warm Anabaptiſts make dipping an *eſſential* badge of *diſcipleſhip*, and an *eſſential* ingredient in the obedience of faith? and ſhall we not

not remonſtrate againſt ſuch *judaizing tenets?* Shall we not plainly tell them that a particular quantity of *cold water*, no more conſtitutes the communion of ſaints, than meats and drinks do, the Kingdom of God? but that "we are all the children of God by *faith* in CHRIST JESUS?" that all the water in *Jordan* will not *warm* the heart, if faith and love be not reſident there? that poor bigoted people may have prodigious faith in *dipping*, and yet none in CHRIST? and that ſome Anabaptiſts may ſo effectually bury in their "watery grave" every ſpark of good deſire and brotherly love, as to commence frozen profeſſors, fiery bigots, and uncharitable anathematizers? * — Shall we not tell them all this? Yes we will, even though, like Mr. *Tombes*, they ſhou'd "*charge our blood upon our heads.*" For, "ſay I theſe things as a man? or ſaith not the law the ſame?"

It is an excellent obſervation, that *error* is eaſily diſcoverable, by the ſteam of *bigotry*, that proceeds from the monſter's mouth. And when it pollutes the air of the church, with its infectious breath, is it not our duty, to level a ſerious blow at the hideous monſter? and to point out its deformity, leſt others ſuck in the foul taint, and become proſelytes, not to truth, but to *bigotry?* I believe Anabaptiſm to be founded in error; and in that kind of error, which is calculated to interrupt the harmony of the church of CHRIST: and that as once it was the parent of civil diſſenſions in *Germany*, it now, under an *angelic form*, is the nurſe of con-

* When I ſay, this *may* be the caſe of *ſome*, I am far from inſinuating, it *is* ſo with *all*.

tinual religious animoſities among the people of God. I am convinced therefore, that, with a view to the proſperity of *Zion*, the progreſs of the goſpel, and the welfare of ſouls, truth ought to buckle on her armor, and not be afraid to meet this huge *Goliah*, that defies and diſturbs the armies of *Iſrael*. In doing this, a degree of plainneſs and ſcriptural ſeverity will be unavoidable. I ſay, *ſcriptural* ſeverity; by which I mean, ſuch a ſeverity, as ſcripture warrants; which is, a firm oppoſition to error, founded on argument, ſtrengthened by matter of fact, and tempered by brotherly love. I know, when error is hard puſhed by forcible reaſoning, and bigotry is hunted out of all its miſerable ſubterfuges, that their miſtaken advocates are ready to publiſh a hue-and-cry againſt their opponents, by charging *that* upon their ſpirit, which is nothing more than the ſeverity of ſolid truth. Thus the blame caſt upon the *ſpirit*, is often but an evaſive apology for a defect of *argument*.

This kind of blame generally proceeds, likewiſe from the very *nature* of error; which, like a diſordered limb, cannot bear a ſearching remedy. As the gentleſt application of the ſurgeon's inſtrument to a ſore place, will give pain; ſo the tenderеſt manner of treating error will be often cenſured as ſevere, when the fault is in the morbid part, and not in the hand, that ſearches it. And, if there ſhould be an additional foreneſs through the latent gangrene of *bigotry*, the pain, and the clamor of ſeverity, will increaſe, in proportion as the

the penetrating probe attempts a radical cure. Hence good Mr. *Baxter* ſays, in his admirable Vindication of *Infants' Church-memberſhip and Baptiſm*, "I find it is the excoriation and *exulceration* of men's ſpirits, that uſually cauſeth the *ſmart*, and maketh words (and arguments) to ſeem intolerable; which are either but a *duty*, or wholly blameleſs; or at leaſt a *ſound* mind would never have *felt* them."

However, throughout the courſe of my obſervations, I hope my heart will be influenced by that brotherly love, which is the genuine characteriſtic of a diſciple of CHRIST, and which is ever ready to propoſe, and admit, terms of reconciliation between differing brethren; more eſpecially, where the differences do not reſpect the fundamentals of chriſtianity. While bigots dip their pen in the gall of bitter invective and party-rancor; may mine diſtil with the penetrating juice of ſolid truth, and the balſamic oil of chriſtian affection! May the diſtillation of this double fluid, make my pen, the happy inſtrument, of carrying conviction to my opponent's mind, of detecting the monſter bigotry, and of healing every wound that the controverſial ſword may occaſion! If one part of the mingled juice ſhould at any time adminiſter a ſenſation of acrimony; may it be abundantly corrected through the ſoftening powers of the other! And may my pen, thus guided by truth, and love, ſubſerve the two-fold purpoſe, of being a *corroſive* to bigotry and error, and a promoter of brotherly-kindneſs and charity! And, as long as my oppo-

ponents chuſe to continue the debate, may our hearts be engaged in prayer to God! that no *root of bitterneſs* may ſpring up, to darken our views of truth, or interrupt the exerciſe of mutual affection!

Although the field of controverſy, like the barren *mountains of Gilboa*, is too often deſtitute of the *dew* of real edification, or the *rain* of divine benediction; yet I believe, this ariſes, not ſo much from the *thing itſelf*, as, eventually, from the *ſpirit* of the diſputants. Controverſy is, or ought to be, one mode of inveſtigating *truth*: and as no inveſtigation can be ſo important, as that which has *ſcriptural* truth for its object; we have certainly reaſon to expect the bleſſing of God, in our pious reſearches, provided they are guided by his word, influenced by his Spirit, reſtrained by his law, ſubordinate to his will, and conducive to the good of his church.

Ever ſince my mind has been rouſed from its native indolence, and awakened to a ſerious ſolicitude about things of infinite moment, I have had an inſatiate thirſt after truth; which has been heightened, in proportion to the real importance of any *particular* truth, and the earneſtneſs, with which it has been controverted. As a miniſter of the goſpel, and a member of the church of *England*, I have been led to examine the peculiar ſentiments of our church, reſpecting *doctrines* and *diſcipline*. As to the *former*, I can truly ſay, they appear to me, in their general import, perfectly to harmonize with that *form of ſound words*, delivered

vered by CHRIST and his apoſtles; and as to the *latter*, although candor obliges me to acknowledge, that ſome *inferior* parts of it may not be abſolutely defenſible, * and that the whole of it ſuffers too great a degree of *relaxation*, in the preſent day of degeneracy; yet taking it altogether, in its general conſiſtency with itſelf, I believe the *diſcipline*, in conjunction with the excellent doctrinal ſyſtem of our church, is calculated to preſerve it from the inconveniences of *confuſion* and *diſorder*, as well as from the audacious aſſaults of *hereſy*: and yet I am far from being offended with any chriſtian friend, who is of a contrary opinion. As the practice of Infant-Baptiſm is eſtabliſhed in the church of *England*, and indeed, in every national reformed church throughout the world; and as this primitive inſtitution has always been warmly

* When I ſay, ſome *inferior* parts, I mean ſuch as do not immediately affect the *eſſence* of our church-diſcipline. I moſt heartily approve of the formulary and offices of the Church of *England*, in general; and tho' there are ſome modes of expreſſion, in ſome parts of them, which may not be ſtrictly defenſible; yet even theſe, when taken in connexion with the whole, and viewed through the medium of candor, ſeem to drop their exceptionable appearance. After this declaration, the reader will be ſurprized at Mr. *Sandys*'s confident interrogatory, in p. 10, of his Letter to ——. "Will the V. deny, that there are a great many errors, retained in the formulary and offices of the Church of *England?* If he denies this, I beg leave to obſerve, he has greatly altered his opinion." —A "*great many errors*" in our formulary! And this "*once* my opinion!" In anſwer to the polite gentleman, who ſo humbly "*begs leave*" to make this "obſervation," I certify all whom it may concern, that I am here confronted with a falſe accuſation; and that I never inſinuated, aſſerted, or thought, that there was any thing in our formulary, that merited the ſerious title of *real errors*; much leſs that they were either "*great*" or "*many*." On the contrary, I believe our excellent ſervices abound with *truths*; and theſe too, *many* in number! and *great* in importance!

oppoſed

oppoſed by *Anabaptiſts*, from the mad reign of *John* of *Leyden*, down to the interregnum of *Cromwell*'s uſurpation, and from that *halcyon Æra* of Anabaptiſm to the preſent day; I have been naturally led to inquire into the ground of an oppoſition, which originated from *German ranteriſm*, and is ſtill ventilated by ſome miſtaken pious brethren in *Great-Britain*. The reſult of this inquiry has been, a full conviction of the apoſtolic, primitive, ſcriptural, and rational validity of Infant-Baptiſm, and of the novelty and evil tendency of *Anabaptiſm*, whether *German* or *Britiſh*.

Since the commencement of the preſent controverſy, my mind has been neceſſarily turned towards the ſubject, ſo as to enter more deeply into it, than before: and, I declare, that, whatever doubts I may have formerly entertained, reſpecting *ſome* of the arguments of Pœdodaptiſts, the more I deliberate upon theſe arguments, and upon thoſe on the oppoſite ſide of the queſtion, the more I am convinced of the ſtrength of the one, and of the weakneſs and fallacy of the other. This conviction has greatly increaſed, ſince I have had an opportunity of reviewing the publications of my opponents.—As for Mr. *Sandys*, and his brother, Mr. *Parmenas* the Deacon, I fancy every perſon of candor and taſte will acknowledge, that a brace of diſputants, were never better *paired*, than in the happy coalition of this *duumvirate*; and that for *learning* and *politeneſs*, they are ſuch exact *twins*, one would be apt to imagine, like the fam'd *Caſtor* and *Pollux*, *ex ovo procedere eodem:* and, if malapertneſs and ſpleen are convertible terms for argument

argument and brotherly love, *England* cannot produce a like couple of controvertiſts.—As for poor Mr. *Turner*, of *Birmingham*, he has written in ſo much haſte, as to obſerve neither method, nor argument: and, like a perſon that has outrun his ſtrength, before he has advanced half way in the race, Mr. *T.* pants for breath, where he ſhould be cool to examine his ſubject.—High as our expectations were raiſed, by the advertiſed frontiſpiece of Mr. *Medley*'s publication, I cannot help ſaying, that the *title-page* is an abſolute *burleſque* upon the *contents*; and that one might almoſt look upon the title, "*Chriſtian Baptiſm defended*," as an ironical ſubſtitute for *Anabaptiſm deſerted* and *Infant-Baptiſm defended*. For, abſtracted from a few ſallies of vulgar witticiſm; an uncouth arrangement of ſome trite obſervations; not a little perſonal abuſe; ſome *borrowed notes*; and a prodigious ſtock of *wordy tautology*;—I ſay, abſtracted from theſe, Mr. *M*'s pamphlet contains nothing truly formidable. And, howſoever this performance may be aggrandized in the imagination of his admiring friends, ſo, as like ſome huge figure to fetch a haughty ſtride over my puny *letter*; yet I think a few *ſtones* of argument levelled from the *ſling* of God's word, will eaſily ſhock this great *Coloſſus*; and bring it, together with all its *brazen* pomp, to the ground. And methinks, if ever the *tantus hiatus* was literally illuſtrated, it was, when Mr. *M.*'s production came forth, after a long previous pompous advertiſement. † When

† To the beſt of my recollection, the advertiſement, declaring that Mr. *Medley*'s pamphlet wou'd be *ſhortly* publiſhed, was inſerted in the *Shrewſbury*

When I mention, above, ſome *doubts*, reſpecting the arguments of Pœdobaptiſts, none, I hope, will be ſo deſtitute of candor, as to infer, I ever doubted of the validity of the ordinance itſelf. And, yet if I had entertained ſuch a doubt, the circumſtance would not have been ſingular: for the great *Zuinglius* himſelf, and good Mr. *Baxter*, labored under ſuch an embarraſſment; inſomuch that the former at one time denied Infant-Baptiſm altogether, and the latter defered his entering upon a full miniſterial charge, becauſe of his latent *ſcruples* reſpecting the validity of the ordinrnce. And, it is exceedingly remarkable, that theſe two *doubters*, were afterwards, two of the moſt zealous and able *defenders* of the controverted rite. *

As

Shrewſbury Paper, *Saturday*, *May* 25th; and yet the advertiſement in the ſame Paper announcing its actual publication, did not appear till *July* 20th. So that here was an interval of very near *two months* between the firſt and ſecond notice; and this is called SHORTLY. Our Anabaptiſt friends are in ſuch a prodigious hurry to let the world know what is coming, that they advertiſe the future birth, probably, before a great part of the expected prodigy is conceived. This looks like a ſpecimen of Mr. *Parmenas*'s precipitancy.

* Take Mr. *Baxter*'s own words, in p. 3, of his *Apology*, prefixed to his *Plain Scripture Proof of Infants' Church-Memberſhip*, &c. --- "Theſe diſcoveries did quickly ſtay me. And the *ſeparating*, *dividing*, *ſcandalous* courſes of all the *Anabaptiſts* that I was acquainted with, with their *ignorance* and proud *ſelf-eſteem*, and *deſpiſing* the precioufeſt miniſters of Chriſt, *deter* me from aſſociating with them. Yet did I remain doubtful ſome time after. I reſolved therefore, ſilently to forbear the practice, while I further ſtudied the point. And I admired to find, that learned holy Reformer, *Zuinglius*, (afterwards the *maul* of the *Anabaptiſts*) to deliver his experience in the very like kind, and that *his* caſe and *mine* were ſo near the ſame, that by arguments giving too much to" (that is, laying too great a ſtreſs on the outward and viſible ſign of) "baptiſm, he was driven quite to *deny* Infant-Baptiſm (there he went beyond me;) but then, ſo he did alſo afterward in his *powerful oppoſition* to that *error*) as you may ſee in *Tom.* 2, *p.* 63. And why ſhould not I as freely confeſs my infirmities,

As the matter in debate, betwixt us and the Anabaptiſts, is not of a fundamental nature, and thoſe things, wherein we agree, are much more important, than thoſe, wherein we differ; I deſire, throughout this controverſy, to keep in mind the neceſſary diſtinctions of the following celebrated maxim; *In neceſſariis* UNITAS; *in non neceſſariis* LIBERTAS; *in omnibus* CHARITAS. † That the reader may ſee, how far myſelf and my opponents have adhered to, or ſwerved from, this three-fold diſtinction, I will lay before him a little hiſtoric ſketch of the preſent diſputation, from its firſt riſe to the preſent moment. And I ſhall the rather do this, becauſe it will enable me to make ſome curſory remarks on the reſpective productions of the *twin-diſputants*, Meſſrs. *Parmenas* and *Sandys*; and to remove ſome of the dirt of falſhood and miſrepreſentation, wherewith, the pamphlets of theſe redoubtable *Gemelli* are overſtocked. I ſay, *ſome*; becauſe, to remove *all*, would be an *Herculean labor*; like cleanſing the accumulated filth, from the polluted ſtables of *Augœas*.

Sometime, I think, in *December* 1775, Mr. *Medley*, an Anabaptiſt Miniſter, reſident in *Liverpool*, made a viſit to *Shrewſbury*. The principal intent of this viſit, was, to adminiſter immerſion to certain members among the Anabaptiſts, who were deemed qualified for that ceremony. Leſt the reader ſhould ſuppoſe, that Mr. *M.*'s journey was occa-

mities, as he? who yet afterwards ſpoke more *ſharply* againſt their doctrines, practices, &c. as alſo did *Luther*, *Calvin*, *Bullinger*, *Rhegius*, *Wigandus*, with the reſt of thoſe holy, learned Reformers."

† In *eſſentials* UNITY; in *non-eſſentials* LIBERTY; in all things, CHARITY.

ſioned, through the *abſence*, *indiſpoſition*, or abſolute *want* of a Baptiſt Miniſter in *Shrewſbury*, I think it neceſſary to inform him, that there is one in town, equally qualified with Mr. *M.* for diſpenſing baptiſm; who, at the time the *candidates* required immerſion, was neither abſent, nor indiſpoſed. But an unhappy diviſion, ſubſiſting between this miniſter and one part of the people here, (in which diviſion, it ſeems, *Parmenas*, whoſe real name is *Phillips*, took a very active part; and the immerſion taking place on *Parmenas*'s ſide of the queſtion,) a commiſſion extraordinary was ſent to Mr. *M.* appointing *him* adminiſtrator, in preference to his brother in diſgrace. Thus *Parmenas* in ſending, and Mr. *M.* in coming, united in a virtual fomentation of the preſent diviſion. ‡

As I was not unacquainted with the deſign of Mr. *M.*'s viſit, ſo neither was I ignorant, that it was uſual for Anabaptiſt-Miniſters to expatiate on their favorite ceremony; and in all their baptizations, to produce whatever pittance of argument they are ſtocked with, in recommendation

‡ Let none ſuppoſe I triumph in this diviſion. Indeed I do not. On the contrary, that perſons in the ſame *town*, of the ſame *denomination*, and of the ſame *opinion* too in the grand eſſentials of the goſpel, ſhould not unite in one and the ſame *church-communion*, is a circumſtance, that gives me real concern. And, if *Parmenas*, otherwiſe Mr. *Phillips*, otherwiſe the "*Deacon of the Baptiſt-Church meeting, in High-ſtreet, Shrewſbury*," will but muſter up humility enough, to make a proper ſubmiſſion to the miniſter, in whoſe expulſion he had ſuch an active hand; and if, in conſequence of ſuch humble ſubmiſſion, a re-union ſhould take place between the preſent diſagreeing parties; I moſt ſeriouſly declare, that ſuch an event would afford me real pleaſure; not only as it would reſtore peace to a divided claſs of pious *Anabaptiſts*, but, as it would likewiſe indicate, that poor, precipitate, inflammable *Parmenas*, was at laſt converted into the humble and pacific Mr. *Phillips*.

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of their diſtinguiſhing mode. Taking this for granted, and feeling not the ſmalleſt diſcompoſure on the occaſion (though I muſt own, I was a little *ſurpriſed*, that one who affects to lay ſo little ſtreſs on water-baptiſm, ſhould dip his *candidates* in a cold bath in the depth of winter,) * I entertained Mr. *M.* at my houſe; and gave him that friendly reception, which I would, to any man of any denomination, where our differences in judgment did not reſpect *eſſentials:* And, in the courſe of converſation, I even aſſured Mr. *M.* that "if it were not for thoſe partition-walls, which differences in exterior matters had unavoidably reared between particular churches, I ſhould have been glad to introduce him into my *pulpit*; becauſe we were agreed in matters of greater importance." †

* If it be aſked, "But what muſt be done? Since Mr. *S.* is not qualified for dipping; and the Miniſter, whom *P.* and his party expelled from among them, is not tolerated to perform the ceremony; how ſhall the candidates be immerſed?" I anſwer; if they will not accept of immerſion from the Miniſter they ſtill hold in diſgrace, let them apply any where but to *Liverpool*. Mr. *M.* is by no means a proper perſon to be appointed adminiſtrator. His conſtitution is too *inflammable*, ever to be truſted with an occaſion of expatiating on *cold water*. And, if I may judge from the pompoſity and vaunting nature of his late harangues, as well as from the uncommon bigotry of his ſpirit, I never knew an Anabaptiſt, leſs qualified to be a *healer of church-breaches*, or a promoter of peace. My vote then is;—*any man for the* DIPPER, *but* Mr. *M.* unleſs he ſhould make a more humble, candid, and modeſt appearance, than he has done in his late viſit to *Shrewſbury*.

† This friendly declaration, Mr. *Parmenas* has mentioned in his *third* production, intitled, "*Eccleſiaſtical Zeal*," (or more properly *Diaconal Fury,)* but with what intent, I am at a loſs to find out; unleſs it be, to inſinuate a contraſt between this declaration and my ſubſequent *Letter* to Mr. *M.* But the force of this inſinuation is repelled, by conſidering, that when it was made, I was totally ignorant of Mr. *M.*'s falſe doctrine of the eſſentiality of dipping. 'Till he *recants* that, I *revoke* my declaration.

And the evening after this visit, I went to hear Mr. *M.* preach.

All this time I heard none of the exceptionable passages in Mr. *M.*'s exhortations on the necessity of dipping. But, after his departure, hearing from one and another, that his animadversions were full of ridicule, and severity; and, that, besides maintaining his favorite point with much dogmatic positiveness, he made submission to believers' dipping "ESSENTIAL *to the obedience of faith*;" perceiving, that such doctrine, savored strongly of the *Galatian leaven*; tended to corrupt the gospel of CHRIST; and was calculated to embarrass the minds of the simple; I thought, a few salutary hints on the subject, would not be altogether useless or unseasonable. Accordingly, as the best mode of calling this positive gentleman to an account, and of rescuing the minds of some of my hearers from any degree of embarrassment, I transmitted my thoughts to the press.

As I wished to proceed with a degree of caution, I wrote to Mr. *Phillips*, acquainting him frankly with my design, and requesting his information with respect to Mr. *M.*'s doctrine of *baptismal essentiality*. Poor *P.* was immediately thrown into such a pannic and agitation of mind, that he sets about an ADDRESS *to the Baptist-Church meeting, in High-street, Shrewsbury*; which was both finished, published, and read by his *reverend auxiliary* in the meeting, before my pamphlet saw the light. As this little scrap of splenetic divinity, contained the most glaring misrepresentations of the state, spirit, and

and conduct of Pædobaptists, I thought a *Word to Parmenas* might repress the impertinencies of his pen; check the bigotry of his spirit; and serve as a little rereward to my *Letter to a Baptist-Minister*. I hoped also, that a hint to *Parmenas*, respecting his disqualification, as an *author*, might save the public from the lumber of his future productions: But I was mistaken. The same *Parmenas* writes again. His *second* performance is worse than the first; for this fails in every respect. Having discovered a piece of shameful disingenuity, patronized by Mr. *Sandys under the rose*, I gave a *Reply* to my *wordy* antagonist, in which I detected and exposed the ignorance and slyness of his reverend *aid-de-camp*; and held forth both to public view, as *pretenders* to divinity and learning.

I really thought, after the first admonition, *Parmenas* would take the friendly hint; but more especially after I had made him *sick* of his efforts in *criticism*, *logic*, and *translation*. But I was too sanguine in my expectations; and a judicious note of the respectable *London Reviewers*, proves what a very incompetent judge I am of the spirit and genius of bad writers. * However, could I suppose it possible, after wresting out of *Parmenas*'s hand every weapon of low chicanery, paralogism, and false criticism, with which he vapored, that he would take up the gauntlet the *third* time? Could

* "Had Mr. *R. D.* half the experience of us, *Reviewers*, he would know, that there is not an animal on the earth, so *indocile*, *untractable*, and *self-sufficient*, as a *bad writer*.——He might, just as soon make a silken purse of a sow's ear, as make a *bad writer* lay down his pen, on a full conviction he is not a good one." Excellent observation! I earnestly recommend it to *Parmenas*, and the other learned *Duumvir*.

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the world believe it, that a poor illiterate man, would *thrice* defert his *proper buſineſs*, and ſhew his face in the field of controverſy? Strange and unaccountable as it may ſeem, it is ſtrictly true. But mark the cunning of our *Salopian* Deacon: Having made him aſhamed of his pompous ſignature, *Parmenas*, he intirely drops it, and ſends forth his *third* publication, *without* a name; probably, that as an *anonymous* ſcribbler, he might give full ſcope to the overflowings of his abuſive pen, which might be otherwiſe reſtrained under the uſe of a venerable ſcripture name; and that people might not ſuppoſe that Mr. *Anonymous* was Mr. *Parmenas*; though but a peep into the *Dialogue* might ſoon convince one of the ſmalleſt diſcernment, that as face anſwereth to face in a glaſs, ſo do the features of the *Dialogiſt* to thoſe of the *wordy Addreſſer*.

Whoever reads *Parmenas*'s late *Dialogue*, will naturally ſuppoſe, that he has now "brought forth" *all* his "little" ſtock "of knowledge;" and that, having got to the very zenith of paſſion, he has at laſt arrived at his *ne-plus-ultra* of abuſe. And yet, ſuch is the fertility of the ingenious *Parmenas*'s imagination, and ſo ſtrongly does he ſeem affected with a certain diſorder, peculiar to bad writers, called *cacoëthes ſcribendi* the *itch of ſcribbling*; that I ſhould not be at all ſurpriſed, if, after having exhibited himſelf, as an *addreſſer*, a *critic*, a *logician*, a *tranſlator*, a *dialogue-writer*, a *deacon*, he ſhould make one grand effort more; ſtrain all the nerves of his ſoaring genius; and, to the aſtoniſhment of the whole world of pamphleteers, produce a *fourth* tract,

tract, that might merit a place in the records of the famed *Martinus Scriblerus*. I really think he will be dabbling at the preſs again: and, my prognoſtications are ſtrengthened, not only by the obſervation of the *Reviewers*, but likewiſe by the following opinion of the *Poet*;

" Who ſhames a *ſcribbler?* Break *one* cobweb thro'
" He ſpins the ſlight, *ſelf-pleaſing* thread a-new:
" Deſtroy his *fib* or *ſophiſtry*; in vain;
" The creature's at his *dirty* work again;
" Thron'd on the centre of his thin deſigns,
" Proud of his poor extent of flimzy lines."

If *Parmenas*, and his reverend coadjutor Mr. *Sandys*, have not intirely exhauſted their quiver of malevolence; and if there be ever a remaining arrow of invective which they have not as yet ſhot; I give them this public notice, that the field is open for them; that they may enter as ſoon as they pleaſe; that they may vapor away, by the hour, undiſturbed, for *me*; that I ſhall never once more interrupt them, in their tranſlation of *mottos*, their formation of *ſyllogiſms*, or even in the important work of their efforts in *ſyllabic criticiſm*; † and that,

† Alluding to the diſingenuous conduct of theſe two critics, in a caſe mentioned in my *Reply to Parmenas*, p. 26. Although I have there, with a little mild irony, expoſed the fact, yet Mr. *S.* in his late performance, attempts to vindicate himſelf. But his vindication only proves, that impertinence, when detected, will fly to the pitiful ſubterfuges of evaſion and chicanery, rather than to the light of open confeſſion. The fact is ſimply this.---When *P.* and *S.* animadverted on the omiſſion of a ſyllable in *imitatores*, the Printer took my *manuſcript*, without my knowledge, to prove the error to be really *not* mine, but that of the *preſs*. They nevertheleſs ſuffered the paultry animadverſion to ſtand. And now that I have expoſed them for it, our *ſyllabic critic* flies off, and ſhuffles, like a right pedant, by ſaying " I ſent back my proof-ſheet, *uncorrected* " What

that, if they ſhould ſally forth into the field of controverſy again, in order to make a redoubled attack on the "battery of the learned Vicar," I ſhall not take a ſingle ſtep out of my parochial retirement, ſo much as to ſee what they are about, for the reaſon ſuggeſted in the following lines;

"Pains, reading, ſtudy, are their juſt *pretence*,
"And all they want is, *truth*, *good manners*, *ſenſe*:
"*Commas* and *points* they ſet exactly right,
"And 'twere a *ſin* to rob them of their *mite!*" *

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What then? Does that prove I *wrote* falſe Latin? Beſides, if publications are to be canvaſſed by ſuch impertinent criticiſms, where is the author that will ſtand exempt from the imputation of writing, not only bad Latin, but bad *Engliſh* too? Yea, what will become of the critical *word-catcher himſelf?* For, if I were to imitate his impertinence, I could point out two blunders in p. 16, 17, of his pamphlet; and blunders, not mentioned in his liſt of *errata* too; one of which turns an *epic* patch of this gentleman's into down-right nonſenſe, and the other deſtroys the *ſenſe*, *proſody* and *grammar* of a Latin line. But ſhall I ſay to this gentleman, "Sir, you ſhould have taken better care of your Latin and Greek ſentences." Or ſhall I ſhuffle with the blunderer himſelf, and ſay, "I believe none will heſitate to ſay" theſe two errors "were *ultimately* the *quoter's?*" No. I leave *ſuch* criticiſms to the couple of "*word-catchers* that live on *ſyllables.*"—O but I "criticized on *P.*'s inaccuracies." So I did. But the caſe is not parallel. He *wrote* his nonſenſe: he *publiſhed* and *republiſhed* his nonſenſe: and, what is worſe, his ſyllabic auxiliary once *abetted* and now *defends* his nonſenſe.—O but I miſ-tranſlated "*Dixit adhuc aliquid——nil ſane.*" I did not. The accurate word-catchers left out the *note of interrogation*, and I conſtrued their Latin accordingly. So that, if they *write* nonſenſe, am I to be blamed for *conſtruing* their nonſenſe. The truth is, I thought they *purpoſely* omitted the *interrogation*, in order to *qualify* their calling my Vindication a mere *nothing*. *q. d.* "He has ſaid *ſomething*—but upon the whole, this ſomething is, in reality, *nothing.*" This was a juſt *tranſlation*, exhibited ſenſe, and contained a more *modeſt* reflexion on my pamphlet, than when decorated with an inſolent *note of interrogation;* which inſinuates, that I have *abſolutely* ſaid *nothing*. So that, our fabricators of nonſenſe have here, only the moderate triumph of a nonſenſical criticiſm. But, whoever remembers how they blundered in the tranſlation of my *motto*, will think that their triumph, in quality of tranſlators is for ever ſullied, by that never-to-be-forgotten *faux pas.*

* So far am I from being diſpoſed to *rob* the worthy *twin-diſputants* of their pretenſions to a *literary mite*, that, on the contrary, I wiſh to be inſtrumental

Here I ſhould drop Meſſrs. *P.* and *S.* and ſalute theſe *ſyllabic*-learned *adelphi* with a *longum valè*, were it not that dire neceſſity obliges me to defer my *long farewell*, 'till I have expoſed the fallhood of their repreſentations, and the futility of ſome of their arguments. And before I do this, I muſt beg leave to premiſe, that of the two, I look upon Mr. *S.* as the leſs formidable in point of cloſe arguing; but in point of illiberal abuſe, *Parmenas* himſelf is but a dwarf to his reverend auxiliary. Though *P.* is really a better Engliſh *writer* † and a better *reaſoner* (tho' bad is the beſt) than *S.* yet he

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inſtrumental in adding to the ſtock, by affording them a freſh opportunity of diſplaying their genius, and exhibiting their (what Mr. *S.* calls) "immenſe ſtores of claſſical treaſure." As this pamphlet is likely to be pretty large, it will give them *locus ad agendum ampliſſimus*. And, if they think proper to review all the little *errata*, in commas, ſyllables, punctuation, letters, &c. they ſhall be dubbed *emendators laureat*, *correctors-general* of the preſs; and ſhall have my full conſent, for receiving an annual tributary panegyric, from thoſe renowned *Literati*, the worthy Society

"Of *Word-catchers*, that live on *Syllables*."

† In order, once for all, to ſhame *P.*'s auxiliary, out of his pedantry and impertinence, I need only remark, that when a correct Engliſh ſentence is laid before him, he cannot diſcover its correctneſs; and by attempting to find fault, he gives an additional manifeſtation of his ignorance. In my *Reply to Parmenas*, I drop the following conceſſion, "— Upon the walls of this *battery* (of ſcripture and reaſon) I ſhould never have preſumed to appear, when I conſidered that *it*" (*battery*, the immediate antecedent) "furniſhes many more able and experienced ſoldiers than myſelf." Is it any deviation from *grammar*, to make *it* refer to *battery?* Or from *ſenſe*, to ſay, a "*battery*" of ſcripture and reaſon "*furniſhes*," or exhibits, ſoldiers? Our pedantic *word-catcher* dogmatizes in an inſtant, and, without informing us why, pronounces the ſentence "neither ſenſe nor grammar." But, in ſo doing, he reminds me of the fable of the *viper* and *file*. *Offendit ſolido*. The ſentence is too hard for our *criticiſing viper*'s teeth.—But "it contains a SOLECISM!" As I never met with ſuch a word in the Engliſh language, I turned back to our critic's table of *errata*; and, though he has marked ſeveral words there,

he labors under the disadvantage, of not being able to scold so profusely in Latin and Greek. *P.* abuses in plain English; but *S.* in "*immense stores of classical treasure.*" The one talks big, but still retains his Liliputian gait. Whereas the other takes gigantic strides in invective; and struts *tanto molimine*, that you would imagine it was *Jack the Giant-killer* himself; shakes his polemic *ægis*, and informs his opponent that "he lets him go *this time* with a *gentle* chastisement;" confronts you with the high sounding names of *Agamemnon*, *Pelcides*, with whom I conjecture (by the bye) he has a very superficial acquaintance; and vapors away upon the shoulders of *Homer*, *Horace*, &c. as a τις μεγας. * But

there, that are defective only in a *letter*, I perceive he has taken no notice of *this*. Upon turning back to p. 37, I find, at the bottom of the page, the same word a *second* time, written "*solecism.*" Now, this is to certify our blundering *word-catcher*, that, if he intended to give us a specimen of his critical knowledge of *English*, or of the *derivation* of English words, he should have written *solecism*, or more properly *solœcism* ἀπο σολοικιζειν *solœcisare*; a word derived from *Soloe* a city of *Cilicia*, the inhabitants of which were remarkable for their barbarisms. Would not any person imagine our *Salopian Solœcist* had once breathed the air of the *Silician Soloe?* I am so convinced that his whole genius is one grand compound of *solœcism*, that, from this day forth,

Discipulorum inter jubeo plorare cathedras!

* It seems a very fortunate circumstance for Mr. *S.* that I happened, in my *Reply to Parmenas*, to give him a little check for his disingenuity in criticism, (from which he has not yet exculpated himself,) and for his ignorance of common Latin. This gentle touch of my controversial wand, which, I hoped, like the famed *Caduceus*, would have effectually lulled to profound rest this gentleman's "*polemic acumen*," had a contrary effect: it roused his sleeping genius; and, like the happy blow of *Vulcan*'s hatchet, that extracted from *Jove*'s pate the martial and sapient Goddess *Minerva*, it turned out of Mr. *S.*'s smitten pericranium, such "*immense stores of classical treasure*," as might otherwise have lain dormant within the teeming womb of his pregnant understanding. Happy therefore

But to return to *P.*—Ever ſince I have engaged in this controverſy, I have obſerved, that all my opponents (except Mr. *Turner*) have accoſted me with perſonal abuſe, in the very *titles* of their reſpective publications; and none more ſo, than the author of "*Eccleſiaſtical Zeal*," or *Diaconal Rage*. I had, in my "*Reply to Parmenas*," declared, that "I was ſorry to make any (controverſial) attack "upon (the Anabaptiſts, whom I eſteemed as) "*chriſtian brethren*; of whoſe piety I had a conſi-"derable opinion, &c." This candid declaration, *P.* introduces in his title-page, and contraſts it with a text of ſcripture, which, in the hand of poor *enraged Parmenas*, charges me with uttering an untruth. The judicious reader will eaſily ſee, that this is an indirect method of publicly calling a man a *lyar*; and, when he conſiders, that this is done, through the ſhameful abuſe of a friendly declaration, and through the perverted application of God's word; muſt not his *pity* be excited for a poor man, who thus advertiſes his prophane irreverence in handling ſcripture? overlooks the moſt

fore for Mr. *S.!* happy for the public! and thrice happy for me! that I happened to give the fortunate blow! otherwiſe we might have loſt "*immenſe treaſure*" indeed! But if my pen, has hitherto turned out ſuch a *capital* midwife to Mr. *S.*'s noddle; what may we not expect from this more energetic blow, and the ſecond production it is little to bring forth? Inſtead of a *tyro*, armed *cap-a-pee*, with all the martial implements of bigotry, and decorated with ſhining patches of heroic verſe; may we not expect ſome demi-reverend pœdagogue, accoutred in old *Scriblerus*'s coat-of-mail new-furbiſhed? keeping the world in awe with his critical conundrums, brilliant mottos, theological ſcraps; and diffuſing terror through the whole circle of the literati, with the thundering panoply of his

Bombalio, ſtridor, clangor, taratantara, murmur?

ſanguine expreſſions of candor? and even aſſumes the divine prerogative of knowing what is in my heart? I declare, ſuch *advertiſed impiety* ſhocks me. And I take this method of acquainting Mr. *P.* that if he makes no better improvement in genuine piety, while ſitting at the feet of his Anabaptiſt *Gamaliel*; the Deacon will be no more a credit to the Paſtor, than the Paſtor has hitherto ſhewn himſelf to the Deacon.

I wiſh, when my expreſſions of candor were to be foiſted into *P.*'s ridiculous title-page, he had not *mangled* them. I ſay, in my *Reply to Parmenas*, "Of "whoſe piety I have, *upon the whole*, a conſidera- "ble opinion, &c. The words "*upon the whole*," *P.* leaves out; and, by ſo doing, deſtroys, not only the *emphaſis* of my declaration, but alſo the reſtrictive clauſe, which determines my preciſe meaning. For, when I declare "I have a conſi- "derable opinion of the piety of Anabaptiſts, *upon* "*the whole*," my obvious meaning, is; that although, *ſome* Anabaptiſts have no piety at all, and the piety of others may be diſgraced with exceptionable conduct; yet, that, taking them altogether as a profeſſing community, they are "Chriſ- "tian brethren, people *upon the whole*, of conſide- "rable piety, and conſtitute a reſpectable body of "Proteſtant Diſſenters." If *P.* does not as yet underſtand my meaning, I will exemplify it for him, in an obſervation *ad hominem*, viz. Though I eſteem the Anabaptiſts to be perſons of conſiderable piety, *upon the whole*; yet this implies an exception, as to ſome individuals; ſo, as that I can retain

tain my candid opinion inviolate; even though I ſhould eſteem *Parmenas*, a man of no piety at all.

P. aided by the prodigious fertility of his imagination, and impelled through the violent paroxyſm of a malignant diſorder, under which he labors, called *the ſpleen*, has thrown his laſt production into the form of a *Dialogue*; to which he has annexed a delicate little *tail-piece*, called an *Addreſs*. Our curious *Dialogiſt* has taken care, that, of the parties, which compoſe his ſcurrilous drama, there ſhould be a *majority* for *his* ſide of the queſtion; and that the trialogue ſhould end in the praiſe and exaltation of Anabaptiſm. This unfair method of crowing over an opponent, reminds me of the manner, in which the *Papiſts* in *Ireland* frequently manage a private oppoſition to the principles of *Proteſtantiſm*. It is cuſtomary with theſe deluded people, to hold meetings, for the purpoſe of conſidering the ground of the *Proteſtant* religion. Into theſe meetings a *real Proteſtant* can never procure admiſſion, except he enter in diſguiſe; and even in that caſe, he muſt lie incog. without preſuming to open his lips. The ſcene, upon thoſe occaſions, generally opens, with ſome feeble anathemas againſt *Proteſtantiſm*, and ſome high-flown praiſes in commendation of *Popery*. A controverſy then begins, in the form of a *Dialogue*, between two real *Papiſts*, one of whom is made to *perſonate* a *Proteſtant*; while the other, pleads the cauſe of his mother, *the Church*, in *propriâ perſonâ*. But, as it ſometimes happens, that the *perſonated Proteſtant* ſtarts ſomething, which his adverſary cannot cleverly refute; care is taken

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in such a case, that a sort of *corps-de-reserve*, or *Popish second* should attend, somewhat like *P.*'s *Tebaliah*, who might strengthen the hands of his tottering brother. By this means, the argumentation is so conducted, that poor *Protestantism* is left destitute of a single prop for its support; its advocates are represented as "blind, not of *the church*, not *steering clear of the general corruption*;" while a *fourth* person sustains the office of a sort of *Popish Moderator*; and in his official capacity, resembles *Parmenas*, the Deacon, summing up the evidence in favor of *Anabaptism*. Thus the arguments in favor of *Popery* preponderate; the poor *Protestant* is vanquished; the victorious *Papist* triumphs; his assisting *Tebaliah*, blusters, like Mr. *Sandys*, with his "*immense stores of classical treasure*;" while I can conceive the *Popish Moderator*, with dogmatic face, and triumphant eclat, giving his verdict in the following manner, viz. "There are no people right in all the world, but *Roman-Catholics!*"

Who sees not, from this method of conducting controversies, in the *Dialogue-form*, that the *dramatis personæ* in *P.*'s argumentative burlesque, exactly resemble the parties in a *Roman-Catholic* circle of disputants? And, who does not also see, that, under this arbitrary mode of writing, truth may be kept intirely out of view, and palpable bigotry lie artfully concealed? — As for *P.*'s elegant *tail-piece*, intitled, "*A congratulatory Address*, &c." it sparkles with so much wit; displays such an uncommon brilliancy of imagination; exhibits such a cluster

a cluſter of elegant ideas; and lays open ſuch an immenſe ſtock of good manners and good ſenſe; that, if the fabrication of this ſame *Addreſs* does not immortalize the name of the illuſtrious "*Deacon* of the" *(Ana)* "*baptiſt-Church, meeting in* "*High-ſtreet, Shrewſbury,*" I know not what will. A diſciple of *Pythagoras*, who believed the doctrine of the tranſmigration of ſouls, would, without the ſmalleſt heſitation, conclude, that the ſoul of ſome *necromantic* hero, had, by a moſt fortunate *metempſychoſis*, tranſmigrated into the body of *Parmenas*; and would, therefore, heartily felicitate the Anabaptiſts upon ſo important a tranſmigration. And, whereas ſome perſons have hitherto ſuppoſed, he was nothing more than an illiterate rebus-writer, I beg ſuch would read the fag-end of his *dialogue*, and then judge, whether they ſhould not alter an opinion, which tends to the degradation of one, who pries ſo deeply into the regions of *the dead*. By ſummoning, into the field of controverſy, the *ghoſt* of a departed heathen, to aſſiſt our Deacon's tottering cauſe, the reader will eaſily obſerve, that *P.* very dexterouſly procedes according to the old infernal maxim:

Vincere ſi nequeo ſuperos, ACHERONTA *movebo!**

And whereas he hath diſplayed his genius in forming *addreſſes*, in *criticiſm*, *logic*, *tranſlation*, *dialogue-writing*, *ghoſt-raiſing*, &c. ſhould not his brethren in theſe ſeveral departments of ſcience,

Tranſlation.

* If *heav'n* refuſe my earneſt ſuit t' attend,
I'll ranſack HELL, and make the *De'il* my friend!

procede

proceed with all poſſible expedition, to a ſolemn enrolment of their learned brother among the *literati?* I know none ſo proper to *preſide* at ſo important a ceremony, as his reverend auxiliary; becauſe no perſon ſeems ſo exact a counter-part to him, in delicate invention. Witneſs this reverend gentleman's taking occaſion to inſult his opponent, by comparing his "looks, to thoſe of "Pharaoh's *lean kine.*" As I have no diſpoſition to retaliate ſuch polite aſſimilation, I leave it to the deciſion of any connoiſſeur in phyſiognomy, who underſtands the—*tetrum ante omnia vultum*; whether an appeal to people's "*looks*," comes with any tolerable grace from Mr. *Sandys*.

But, before *P.*'s enrolment, let me addreſs him upon two particulars, which, I fear will do no credit to his *Deaconſhip*.—1 *P.* ſays, in p. 10, 11, of his *Dialogue*, "I have no doubt but the Vicar "had laid the platform; erected the out-works; "and planted the cannon, ſometime before; "only catched at the late opportunity, to fire away "upon his opponents, for tis much if he *ever* "bore a real good will to that party." Alas! for poor precipitate *Parmenas!* If his confidence reſpecting his ſalvation, reſted upon as ſlight a baſis, as the above inſinuations, I ſhould really tremble for him. For, I aſſure thee, gentle reader, they are founded upon two indirect falſhoods. (1) When he ſays, "It is much if I *ever* bore "a *good will* to his party," he falſly accuſes me. For I always did, and, I truſt, always ſhall bear a

good

good-will, not only to Anabaptiſts, but to every other denomination of chriſtians, upon the face of the earth. And though I diſapprove of, and explicitly reprehend, the bigotry and poſitiveneſs of *ſome* Anabaptiſts; yet I think, *good-will* to their *perſons* is perfectly compatible with a diſapprobation of their diſtinguiſhing principles; and in this point of view, my *good-will* extends even to *Parmenas* himſelf, though he is in many reſpects an object of my pity and contempt. (2) It is an equally falſe inſinuation, that "I had laid the platform" of my late publication, "*ſometime before.*" So far from it, that I never *wrote* a ſingle line upon the ſubject, nor *thought* deeply upon it, antecedently to my late publication. I had intended, indeed, while I was *Curate* of *Shawbury*, to have republiſhed *Boſtwick*'s *Vindication*, with a recommendatory Preface: but, as there was not a ſingle Anabaptiſt within the limits of my Curacy, and I was unwilling to adopt even this indirect and gentle method of oppoſing a people, for ſeveral of whom I entertained, and do ſtill entertain a ſincere eſteem; I therefore wholly deſiſted from my deſign, and never wrote a line of my intended recommendation of *Boſtwick*. And I ſhould have ſtill obſerved the ſame pacific ſilence, had not the Anabaptiſt Champion from *Liverpool*, diſturbed our neighbourhood, with his ill-timed, ludicrous harangues, in favor of dipping; and virtually called us into the field of controverſy, to check his bigotry, and poſitiveneſs.

2 But the finiſhing ſtroke of falſhood, and invidious inſinuation, which *P.* has given us in his

Dialogue, is in p. 8. " What reaſon have the Anabaptiſts to expect quarters, when, (if common report may be credited) the ſame learned combatant is preparing to attack one of his reverend brethren of the Church of *England*; whoſe affability, candor, and moderation towards *Diſſenters*, has for a long time been *as* conſpicuous, as the Vicar's intemperate zeal."

To this inſinuation, I might give no other reply, than that it is as replete with falſhood, as it is big with calumny. However, for the ſake of the public, to whom I owe an explanatory anſwer, I will take a little pains, to exculpate myſelf from the invidious accuſation. (1) When *P.* contraſts the " affability, candor, and moderation" of ſome anonymous Churchman, to my " intemperate zeal" towards " *Diſſenters*," mark, with what invidious cunning, he changes the ſubject from a controverſial debate with *Anabaptiſts* in particular, to a charge of " intemperate zeal" towards *Diſſenters* in general. As to *P.*'s brethren, let it be remembered once for all that I attack them, not becauſe they are *Diſſenters*, but becauſe they are *Anabaptiſts* or *re-baptizers*; and becauſe, under this character, they *diſſent* from all the other *Diſſenters* and *Church-men* in the world. Therefore, whether my zeal be temperate or intemperate, it never meditated an attack upon *Diſſenters*, as ſuch. So far from it, that I wiſh to cultivate the utmoſt peace, friendſhip, and catholic familiarity, with that very numerous, and very reſpectable body, as long as I live. And I dare affirm, that the anonymous Clergyman,

gyman, to whom *P.* refers, does not entertain ſentiments of greater moderation towards *Diſſenters*, than myſelf. But *he* has not attacked *Anabaptiſm*; and *I* have. *Hinc illæ lachrymæ!* However, if this ſame anonymous Clergyman, will but take up his pen, in defence of a divine inſtitution, which *Anabaptiſts* reject; he will probably ſoon find, that his *moderation*, at preſent ſo much applauded, will inſtantly be changed (as far as miſrepreſentation can change it) into zeal as intemperate, as my own; and that the applauding *P.* can currifavor and calumniate *alternis vicibus*, whoever be the opponent, when Anabaptiſm is the thing oppoſed. (2) That "I am preparing to attack one of my reverend brethren in the Church of *England*," is an abſolute miſtake. I ſometime ago, began a treatiſe, which I intend as *A teſtimony to ſome important doctrines of the Reformation*; in which the name of any particular Clergyman, will not be once introduced. For, although the pamphlet, when completed, will wear rather a controverſial form, yet the public will ſee, that its object is not any individual in particular, but all, who, in my opinion, notoriouſly depart from the great doctrines, they have ſolemnly ſubſcribed. That there are *ſome* ſuch inconſiſtent characters in the Church of *England*, I am neither aſhamed nor afraid to declare; and this, I would hope, even the *currifavoring P.* himſelf muſt ingenuouſly acknowledge. To oppoſe ſuch, I deem an indiſpenſable duty: and, while I think the truth of God and the *Articles* of our excellent Church, will bear me out in ſuch an oppoſition, I am equally

regardleſs of the ſlandering innuendos of a pert Anabaptiſt, as of the favor of any *Socinian* or *Arian* Eccleſiaſtic in the world.—Now, can a pamphlet, which does not oppoſe any Clergyman in particular, and which will not once mention the name of the gentleman to whom *P.* refers, be called an "*attack*' upon him? May not a man explicitly publiſh his ſentiments on the great doctrines of his own church, and as explicitly oppoſe the contrary opinions, without an imputation of "intemperate zeal?"

But I cannot diſmiſs this piece of ſly calumny, without a few additional remarks. (1) The calumniator himſelf has been pleaſed, in concert with his reverend auxiliary, to ſtrip me of all pretenſions to the two-fold character of the *Chriſtian*, and the *Gentleman*, becauſe I preſumed, forſooth, to preſent Mr. *Medley* with a few *ſtrictures*, founded on a report of the ſevere and ludicrous things, he advanced in his public diſcourſes. Yet the very perſon, who abuſes me for this ſimple circumſtance, is guilty of a more condemnable retaliation. For, he publiſhes a vague inſinuation, which I never once dropped either from the *pulpit*, or the *preſs*, and which my pamphlet, if ever publiſhed, will ſufficiently refute. I leave the public, therefore, to determine, what name will beſt ſuit the author of ſuch a groundleſs and malevolent report. (2) But, even ſuppoſe, that I had intended a controverſial attack upon any heterodox Clergyman, would ſuch a circumſtance redound to my diſhonor? Muſt Anti-trinitarians aſſault the fundamental

mental doctrines of our Church, and publiſh their errors from the pulpit and from the preſs? And ſhall the friends of our excellent eſtabliſhment, ſilently and tamely behold ſuch daring conduct, and urge no remonſtrance againſt the innovators? —And ſuppoſe, that *I* ſhould humbly attempt to obviate the evil tendency of ſome popular errors, which are too rampant in the Kingdom in general, and are perhaps too prevalent in *S——y*; will *P.* loſt to all reſpect for the glory of the goſpel, improve ſuch a circumſtance *againſt* me? Does not the ſimple declaration of truth itſelf, ſubject a man to a ſufficiency of odium? But muſt *P.* make the world *anticipate* that odium, by publiſhing an invidious rumor, which would repreſent me, not as a friend to truth, but as a pragmatic zealot? And even, if I *was* actually preparing an attack againſt an heterodox Clergyman of the Church of *Eng'and*; will *P.* who pretends to reverence truth, virtually ſide with the advocates for error, by publiſhing a diſapprobation of my conduct? Will he thus cringe to heterodoxy, in direct violation of the dictates of his conſcience? The injury he does to my character, is trifling, when compared with the more material affront he, hereby, virtually gives to truth itſelf. And what ſhall we think of a man, who can thus ſneakingly currifavor? I believe, whenever poor *P.* takes up his pen, his conſcience is ſorely agitated by his old diſorder, *the ſpleen:* and I hope, when ſuch malignant agitation ſubſides, and a lucid interval takes place, that his conſcience will be reſtored to its former ſtate of tenderneſs.

When

When I reflect what prodigious attempts the renowned twin-disputants have made, in *criticism*, *translation*, &c. I am not surprised to find, that they equally succeed in argumentation. Take one remarkable instance in p. 19 of Mr. *Sandys*'s pamphlet. This Gentleman! after discharging a number of little classical pop-guns, which he has loaded with a parcel of Latin and Greek rags;* and after almost exhausting the plentiful stock of his pedantry and abuse together, at last draws breath, and condescends to promise his readers, "assertion with proof." After this serious parade, we should naturally expect, that *P.*'s plenipotentiary would give us logical premisses, and a logical conclusion. For, thus this invincible reasoner prefaces his demonstration. "Hold a little, and it shall be assertion *proved*." And then, in a little string of *borrowed quatations*, he tells us, what a few authors merely assert concerning the mode of baptizing by *immersion*. But, do these authors *prove* any thing upon the subject? No! Not one single quotation, he has brought, has the least shadow of a *proof*. The whole string consists of nothing but naked *assertions*; such as "To be baptized, is to be dipped into the water.—Baptism, signifies an immersion or washing of the whole body." These are this huge logician's *proofs! Alas! master, for they are all* BORROWED too! Perhaps Mr. *S.* mistook the *quantity* for the *quality* of his quotations. Supposing that *ten* assertions were adequate to so many

* *Purpureus late qui splendeat unus & alter,*
Assuitur pannus ——————————. HOR.

proofs,

proofs, he draws his concluſion accordingly. But he ought to know, that *ten thouſand* naked aſſertions are not tantamount to *one* demonſtration. What a pity, this mighty reaſoner did not apply to *Parmenas*, for a little of *his* logical aſſiſtance! I can aſſure him, (though perhaps the aſſurance may mortify his pedantic pride,) that *P.* could have helped him out upon this occaſion. For, however Mr. *S.* might have aſſiſted *P.* to conſtrue a *Latin* ſentence, I declare *P.* is capable of being his auxiliary in logic. However, that Mr. *S.* may henceforward be able to diſtinguiſh between an *aſſertion* and a *proof*, I will favor him with *argumentum ad hominem*. *Exempli gratiâ* Suppoſe I ſay that Mr. *S. does not underſtand the very firſt principles of logical reaſoning*. Does my bare *aſſerting* this, *prove* that he is ſo conſummately ignorant? No, certainly. But ſuppoſe I bring the opinions of *ten* friends, who aſſert the *ſame*. Will not their *ten aſſertions*, ſuperadded to mine, amount to a *proof*? No. For the ſame reaſon that *one* bare aſſertion fails of a proof, *ten thouſand* would. Then it remains to be *proved*; thus;

A man, who affirms that the bare *aſſertions* of others are ſo many *proofs*, cannot be acquainted with the very firſt principles of logical reaſoning:

But Mr. *Sandys* has affirmed that the bare *aſſertions* of others are ſo many *proofs:*

Therefore Mr. *S.* cannot be acquainted with the very *firſt principles* of logical reaſoning. Q. E. D.

How-

However our positive asserter fails in his mode of arguing in favor of *immersion*, his head is so full of the darling topic, that his very *abusive similitudes* are drawn from the idea of *dipping*. Hence in p. 18. "Give him a good sound *dipping*, and try whether that will answer the end, &c." The *dipper* here proposes to some of his brethren, who chuse to undertake the scandalous office, that, like Mr. *S.* who has set them the bright example, they would imitate his delicate phraseology. I must do this polished Gentleman the justice to acknowledge, that, "in spite that can *creep*" he has not his fellow in the Kingdom; and that, if he is in future as successful a practitioner in *dipping*, as he now proves himself an adept in *vilifying*, Anabaptism could never boast of such a *dipper*. But I hope there are few *such* Anabaptists. For, Mr. *S.* seems so totally given up to all the blackness of malevolence, and darkness of bigotry, that, like another *Peleides*, one would imagine he had been dipped in the gloomy waters of *Styx:* only, with this difference, that, whereas the *Græcian* Hero, was not totally immersed, and therefore not totally invulnerable, our Anabaptist Champion, seems to have been plunged in the Stygian wave, from the *heel* to the *head*; and this bitter baptism seems to have spread such an universal *petrifaction* throughout, that I know hardly a single part in him that is *vulnerable*. Could I but be fortunate enough, like the man who so successfully *drew his bow at a venture*, to point an arrow of keen argument, or mild irony, between the joints of the harness, in which our adamantine Hero

Hero is encaſed, I might then hope to do ſome execution. But *hic labor! hoc opus eſt!* I am not a markſ-man ſufficiently ſkilful, to expect ſuch a phœnomenon. Who knows how far a *re-baptization* might contribute towards diſſolving the petrifaction of bigotry, and effrontery! Suppoſe Mr. *S.* would try *that* expedient. In that caſe I need not ſuggeſt that, any thing ſhort of a "*good ſound dipping*" all over, will be of any real utility. And then, ſhould he, like the ſnake renewing its ſkin, *caſt his ſlough* of ill-breeding, and drop his impenetrable armor of matchleſs effrontery, I ſhall be glad to addreſs him, as a *vulnerable* antagoniſt; while he himſelf will have reaſon to rejoice in the happy metamorphoſis, produced by ſuch a *bleſt bathing-bout!*

Before this Gentleman! concludes his polite letter, which is big with miſrepreſentations, † he takes care to recite a little anecdote, which comes

† As a proof of this, I cannot avoid noticing a piece of unparalleled miſrepreſentation, by which in p. 35, of his renowned bit of *patch-work*, he would reſcue a brother of his from the charge of *bigotry*. In my *Reply to Parmenas*, I mentioned the circumſtance of an Anabaptiſt objecting to the purchaſe of *Calvin*'s *Inſtitutes*, becauſe that great Reformer defended Infant-Baptiſm. *S.* prodigiouſly enraged at the recital of a circumſtance, which gave an additional ſpecimen of that bigotry, for which Anabaptiſts in all their conduct are remarkable; and laboring to evade the force of the charge, ſays, that "the individual referred to did not know that ever ſuch a perſon as *Servetus* had exiſted." Nor did I inſinuate he did; or that he refuſed to purchaſe the book, becauſe *Calvin* oppoſed *Servetus*, as an Anabaptiſt *individual*. So that all *S.*'s abuſive complaints here, ariſe from my having called *Calvin*'s Defence of Infant-Baptiſm, by a ſort of *periphraſis*, "his Oppoſition to *Servetus*, on the ſubject of Anabaptiſm." But *S.* denies the fact altogether, and ſays his brother objected to the purchaſe "upon account of the *price* only." And yet he introduces him as *querying* whether *Calvin* was *orthodox* with reſpect to Infant-Baptiſm. Without ſtaying to conſider, how far

comes, from his malevolent pen, like a ſtab in the dark. A Clergyman! it ſeems, ſaid to him (p. 46.) "Sir, you hurt the poor man, by careſſing him too much. I rejoice that from the firſt I neither bleſſed him at all, nor curſed him at all." In anſwer to this anonymous *Clergyman!* who, it ſeems, is of the *neuter* gender, I beg to know, (1) What he means by *careſſing*; and whether he gave a toleration to Mr. *S.* as to an officious ſcribe, to *publiſh* this bit of private invective? If this ſame *Clergyman!* has any thing to ſay to me, and will favor me with an open addreſs, I will be his obedient ſervant. But, if he only chuſe to fight in the dark, and to put little fugitive ſquibs in the hand of Mr. *S.* thereby manifeſtly employing him as a ſcribbling *cat's-paw*, I ſhall treat the *paw* and the *hand* that uſes it, with equal indifference. (2) When he ſays, "that he neither bleſſed me at all, nor curſed me at all," I am to be ſure, much obliged to this modeſt Gentleman, for his ſober *neutrality*. But has he not overſhot himſelf here? I am either doing the work of the LORD in this place, or I am not. If the former, then ſurely I have reaſon

far this ignorant *queriſt* or his equally-ignorant *vindicator* are capable of arraigning the orthodoxy of ſo great a Reformer as "the bright taper of *Geneva*," I anſwer, the bookſeller informed me that the modeſt *queriſt* "had been looking at the book, but did not approve of *Calvin*'s ſentiments with reſpect to Baptiſm; which he (the bookſeller) ſuppoſed was the occaſion of his not purchaſing it." And, for the truth of this, we appeal, not to the queriſt's "*oath*," but to his *conſcience*. So that, conſidering this ignorant Anabaptiſt had never read *Calvin* on Infant-Baptiſm; yet preſumed to arraign his orthodoxy; and to refuſe purchaſing the *Inſtitutes*, though offered at a *very moderate* price; it ſeems his grand latent objection was *Calvin*'s oppoſition to the *great Diana* of Anabaptiſts.

to

to expect the divine bleſſing. And if *God* bleſs, ſo ſhould the *righteous*. But the witholding a bleſſing, by obſerving a *neutrality*, is according to the determination of ſcripture, equivalent to a virtual *curſe*. *Balaam* was ſo ſtruck with a ſenſe of this, that, when the king of *Moab* wanted him, "neither to *curſe* Iſrael at all, nor to *bleſs* them at all," the prophet durſt not obſerve ſuch a ſinful neutrality, but did emphatically *bleſs* them. So that from hence, it is plain, that the declaration of Mr. *S.*'s anonymous Clergyman reſembles more the neutral impiety of *Balak king of Moab*, the anathematizing adverſary of God's people, than the temporary uprightneſs of poor *Balaam*; and I requeſt this ſame Gentleman and the retailer of his neutral curſes, to go to *Balaam*, and learn a little piety, even from the *forced* honeſty of the *man, whoſe eyes were open*. But, the truth is, I ſhrewdly ſuſpect, that this neutral Gentleman, is the very identical anathematizer, that *curſed* the excellent ſervices of our church: * and, if I am not wrong in my conjectures, I am perfectly eaſy about *his* "careſſings;" and beg Mr. *Retailer* would inform his imitator of *Balak*, that his *curſes* are, to me, juſt as *tremendous*, as his *bleſſings* are *deſirable*.

I would not, however, wiſh to inſinuate, that I diſregard the bleſſings of God's people. So far from it, that I ſhall be thankful to the meaneſt of his ſervants, for their prayers and pious benedictions. But the *bleſſings* of *bigotry*, which come from

* See p. 124, of my *Letter to a Baptiſt-Miniſter.*

the donor's lips *cold* as *ice*; and the *curſes* of uncharitableneſs, which fly like *ſparks* from the *fire* of infernal zeal; are equally the objects of my indifference and contempt. If any perſons will *heartily* bleſs me in my miniſterial work, I will as *heartily* thank them. And if they will even *curſe* me, poſitively, or neutrally, *Balak-like*; I hope I ſhall be enabled to give them nothing but *bleſſings* in return. But, whether I am an object of poſitive maledictions, poſitive bleſſings, or *bigoted neutrality*, I truſt I ſhall ſtill undauntedly perſevere, in the ſtrength of divine grace, to vindicate truth; and to approve myſelf in the eye of Him, who *judgeth not as man judgeth.*

THE

THE REJOINDER, &c.

CHAP. I.

The author vindicates himself and his friends, from Mr. M.*'s groundless charges and illiberality of low abuse——proves that the* DECLARATION, *attested by ten Anabaptists, is tantamount to an indirect* CHALLENGE——*and expostulates with the* "SEVERE OPPOSER" *on his irreverent mode of attacking* Infant-Baptism *from the pulpit, and on his indelicate manner of abusing certain* "endowed" *ecclesiastics from the press.*

REV. SIR,

I Am glad you have, at last, condescended to favor me with an answer to my *Vindication of Infant-Baptism*; as well as to the *Strictures*, I took the liberty of making on the occasion and circumstances of your late visit to *Shrewsbury*. Hitherto, I have been engaged in some slight skirmishes, with a brace of controvertists, whose feeble efforts resemble water squirted against the wind, which returns upon the squirter's own face, with a more violent repercussion. I rejoice therefore, that you have taken the controversial sword out of the hands of Messrs. *Parmenas* and *Sandys*; whom,

whom, for diſtinction-ſake, I ſtyle the *twin-diſputants*, becauſe of their prodigious reſemblance to each other, in impotence of argument and profuſion of low abuſe; and, that having bid farewell to your two formidable ſeconds, I have now a fair opportunity of entering the liſts with the Champion himſelf.

Several circumſtances concurred to raiſe my expectations, antecedently to the actual appearance of your intended publication. The menacing intimations of your private letter; * the complimentary innuendos of your *Salopian* auxiliaries, and of your warm friend in *Birmingham*; added to the promiſſory pomp of your long-advertiſed title-page; all tended to excite my curioſity, and to increaſe my longings for a view of the formidable *ſheet-anchor*. A chriſtian friend, had, moreover, informed me, that you were determined to "give me a *broad-ſide!*" But, my diſappointment is ſo great, that I hope I ſhall never, in future, pay the ſmalleſt ſerious regard, to ſuch preparatory puffs. I have now ocular demonſtration, that

* Such as; "Give the ſword into the hand of your informant. And "if he, ſhe, or they, *know the hilt from the point*, let them USE it."—— Language this, ſuch as one might have expected from a man bluſtering on a *quarter-deck*, or from a vaunting *prize-fighter;* but ſuch as comes with no ſort of grace from one, whoſe profeſſion is that of a Miniſter of the *Prince of peace;* and, who, in various inſtances, *does not himſelf know the hilt of the* controverſial *ſword from the point.* It were much to be wiſhed, that this vaunting Gentleman were better acquainted with the extent of his own abilities; and that he may, I earneſtly recommend to his ſerious ſtudy, the ſentiment contained in that celebrated *adage* γνωθι σεαυτον. 'Till he makes a conſiderable improvement in the important ſtudy, it is more than probable, he will never wholly relinquiſh his *challenging dialect*; which at preſent, ſeems ſo familiar to him, almoſt upon every occaſion.

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the long-expected piece of artillery, is by no means ſo formidable, as my own imagination, or the encomiums of others, might have repreſented it. There is ſo little, really terrific, in its whole appearance, that a very moderate adept in caſuiſtry, might look, undiſmayed, into the very mouth of this controverſial cannon, and ſtand, unhurt, the whole ſhock of its diſcharged contents. For, abſtracted from the wideneſs of its orifice, and the loudneſs of its roar, it is *vox et præterea nihil!* And, if this be the tremendous piece of ordnance that is to give a "a broad-ſide" to Pœdobaptiſm, and to do ſuch prodigious execution amongſt its advocates; I'm afraid, the iſſue will prove, that there is as wide a difference between *ſaying* and *accompliſhing* this, as between the mere noiſe of declamatory vociferation, and the powerful energy of cloſe reaſoning. And, as a ſhip, by aiming too precipitate and too vehement a broad-ſide againſt an enemy, ſometimes ſinks herſelf, by that very act which intended deſtruction to the contrary ſide; ſo, it may perhaps turn out, that ſome of Mr. *M.*'s "*broad-ſides*," have tended eventually to *ſink* the cauſe he meant to defend.

You will pardon me, if I take the liberty to affirm, that, you are as unfortunate in the *title*, as I hope it will be, ere long, proved, you have been unſucceſsful, in the *materials* of your controverſial ordnance; and that the very face of your *brazen mortar* carries the impreſs of bigotry and error. When you intitle your piece "*Intemperate Zeal reproved, and Chriſtian Baptiſm defended*," you

you take two things for granted, which I am unwilling to allow, and which you have not proved. For (1) that I have a "zeal" againſt Anabaptiſm and againſt ſome of its bigoted advocates, I readily acknowledge; but whether that zeal be "*intemperate*" or not, I think you cannot, under your preſent feelings, be a competent judge. You will pleaſe to recollect, that an author, whom you very well know, obſerves, in his definition of zeal in general, that it is 'a ſtrong internal fire, which makes a man burn with eagerneſs, for the accompliſhment of whatever he is deeply intereſted in.' As I look upon myſelf, to be deeply intereſted in the cauſe of truth, I therefore burn with a zeal againſt error, which, not all the floods of calumny, I truſt, ſhall ever be able to extinguiſh, or even damp. Now, Sir, as I verily believe you to be under the influence of error; and of ſuch a ſpecies of error too, as conſtitutes one of the main pillars of bigotry; my zeal therefore burned with an ardent deſire of ſtriking a ſcriptural blow at Anabaptiſm; in order, that, when the principal prop was ſhaken, the fabric, it ſupported, might receive a ſhock too; and, as I obſerved Mr. *M.* to lean a little too confidently againſt the pillar, I therefore gave him a friendly alarm. In doing this, I am conſcious, I have touched a very ſore place. To attack Anabaptiſm, is, in the eſtimation of ſome of its warm devotees, the ſame as to *touch the ark.* And becauſe I have made uſe of ſcriptural zeal, as a ſort of *cauſtic* to eat away the proud fungous fleſh, which grows from the gangrene

grene of bigotry; and in the application, may have touched a tender part in Mr. *M*; hence this great out-cry againſt the "*intemperance*" of my zeal. * But, until you prove, which I am ſure you cannot, that it has not been tempered with brotherly love towards you and the Anabaptiſts in general; all your heavy charges, on this part of the ſubject, fall to the ground, like darts, that as ſoon as emitted, ſnap in pieces, and never reach the mark. And as you have undertaken to "reprove" my zeal, permit me to obſerve, that, before you had engaged in the friendly office, you ſhould have waited a full year at leaſt, 'till your own zeal had *cooled* a little of its effervescence. For, I aſſure you, ſome perſons think, it has blazed away ſo much in the *comet*-ſtyle, that we ſhould not be ſurpriſed, if another *milder* phænomenon were to make its appearance, intitled by Mr. *M.*'s own pen, "The reprover's intemperance acknowledged, or an antidote to the fiery zeal of Anabaptiſm."

(2) When you prefix to your publication, the pompous title of "*Chriſtian-Baptiſm Defended*," I can only regret, that your printer did not for once commit a wilful *erratum*, and, for *defended*, ſubſtitute *deſerted*. In that caſe, although the miſtake might have adminiſtered not a little mor-

* Mr. *Baxter*'s excellent obſervation, reſpecting the Anabaptiſts of his day, is ſtrictly applicable to Mr. *M*. "I found theſe men generally ſo *tender-eared*, and *impatient* of any diſcovery of their *error*, (though it be done by mere argument, without any reproach,) that it did but hurt them, and fill them with prejudice againſt the ſpeaker," (or writer;) "for they took him for an *enemy*, if not a *perſecutor*, that told them the truth."

tification to the *defender*, yet it would have communicated a real truth to the public. For, to call a weak Vindication of Anabaptiſm, a " Defence of Chriſtian-Baptiſm," is at once to beg the queſtion, and to exhibit a ſpecimen of genuine bigotry. What! does Mr. *M.* aſſert, that, to reject the Baptiſm of Believers' *Infant*-ſeed, and to ſubſtitute Adult-Dipping in its room, is to *defend* Chriſtian Baptiſm? Does he alſo inſinuate, that the ordinance can be effectually adminiſtered, only by a total immerſion? Will he thus make a monopoly of Chriſtian Baptiſm, by confining it to the limits of his own inconſiderable party, to the excluſion of all the reformed churches in the world? And, does he ſuppoſe, that there are no truly-baptized " Chriſtians," and, conſequently, no real Chriſtian *Churches*, but among Anabaptiſts? Are all the numerous communities of goſpel profeſſors to be *unchurched* and virtually *unchriſtianed*, by Mr. *M.*'s uncharitable dogma? As theſe inſinuations are diſplayed in the very front of his publication; it ſhall be my buſineſs, to prove them as deſtitute of truth, as they are replete with audacious bigotry.—As to the ſurreptitious *motto*, for which you are indebted to my tract on *true and falſe zeal*, I cannot help ſaying, that it is exhibited in a notorious miſapplication. But, I dare ſay, ſome judicious readers will know how to apply it to Mr. *Fervidus*, from *Liverpool*; whoſe " *indignation*" is now moſt dreadfully " *awakened*," becauſe his fervid " *party has been touched in a tender point*;" and I dare ſay the electrical ſhock, which

which has rouſed *his* latent ire, will "fly like lightning through the whole fraternity;" if I may judge from the ſpirit of three electrical gentlemen, who have already favored me with addreſſes. To all ſuch I earneſtly recommend *Jehu's Looking-Glaſs*; hoping, that the hideous caricature of *bigotry* repreſented in that little mirror, will deter our modern *Jehus* from inliſting as volunteers under her fiery banner: and, as I never met with an individual, who outſtrips the furious drivers of all denominations, ſo completely, as Mr. *M*; I requeſt, that he would not view his phyſiognomy in the glaſs, with a *tranſient* peep, leſt he ſhould "ſtraightway forget, what manner of perſon he is."

After forming a ſort of poor *parody* on my introduction, you proceed to open the orifice of your formidable piece of ordnance. It's firſt diſcharge is announced, by a tremendous roar of ſevere abuſe, at thoſe pious friends, who brought me ſome minutes of your late exceptionable harangues on dipping. Theſe perſons you are pleaſed to call p. 4, "*malevolent inſidious tale-bearers*;" which epithet, according to your wonted abuſive tautology, is twice repeated again in the ſpace of a few lines. The ſame perſons you go on in the ſame page, to ſtyle "*deteſted informers, ſtealers*;" me you rank among the "*ready and greedy tale-hearers, and tale-receivers.*" In p. 5, the vehement roar is continued againſt my friends, whom, in a little variation of your tautological invective, you call "*whining, religious buſy-bodies, backbiting tale-bearers, religious firebrands, incendiaries, Salopian*

budget-bearers of falſhoods and miſrepreſentations, p. 13:" while to conſummate the whole of this abuſive ſhock, you call me, " *a precipitate, raſh, hot-headed young man*," throwing out " *plenty of back-biting falſhoods, invidious reproaches, and malicious ſneers*:" p. 10.

Now, Sir, what is it that can awaken your indignation to ſuch a pitch, as to inſpire your pen with all this *crambe repetita*, reiterated hotch-potch of low abuſe? Is it the ſimple circumſtance of ſome perſons having brought me extracts from your ſermon, and of my having animadverted on them before the public? If this be the principal ground of your wrath, I will endeavor to mitigate it a little, and to defend myſelf and friends, againſt its angry overflowings.

I. I cannot ſee, that either the bearer or receiver of notes from a public diſcourſe is juſtly reprehenſible, where there is no deſign of miſrepreſentation. Upon looking over the prefatory apology to Mr. *Baxter*'s " *Plain Scripture-Proof of Infants' Church-memberſhip and Baptiſm*," I find, that, preparatory to his public diſpute at *Bewdley*, with Mr. *Tombes*, the Anabaptiſt, he commiſſioned ſome perſons to take down notes of Mr. *T.*'s ſermons; and yet I do not learn, that the preacher ever abuſed either Mr. *Baxter* or his friends for ſo doing, in the ſcurrilous dialect Mr. *M.* has accoſted us. Thus far the Anabaptiſt of *Liverpool* has excelled his brother of *Bewdley*; but, whether it be ſuch a ſuperior excellence as redounds to the credit of the former, the reader is to judge.—If

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it be a crime ſo very heinous, to take down and animadvert on public declamations; then what ſhall we ſtyle the *notaries*, that attend the houſes of parliament, and communicate either *memoriter*, or by ſhort-hand notes, the principal *excerpta* from the ſpeeches of our declaiming Lords and Commons? Muſt not *they* according to Mr. *M.*'s exprobatory logic, be a ſet of "deteſted informers, ſtealers, inſidious tale-bearers, &c." And muſt not the public, who receive theſe extracts, (not even Mr. *M.* himſelf excepted) be a vaſt body of "greedy tale-hearers and tale-receivers?" Thus Mr. *M.*'s abuſe of my friends, when applied univerſally, will affect all the notaries of public declamation in the world; while his complimentary invective againſt me, ultimately falls on his own head:—When he ſtyles my friends "*inſidious*" tale-bearers, he either does not underſtand the meaning of his own abuſive phraſeology, or, if he does, he inſinuates, that they had meditated a deſigned *plot* againſt him, in which I might have had an *inſidious* hand; an inſinuation, as falſe, as it is injurious. They went as *ſerious*, not *inſidious* hearers. But, being grievouſly diſappointed, they could not help expreſſing their diſappointment; the ground of which, I have animadverted on before the public.

II. In a miſapplied note, p. 6, which you have borrowed from my tract on *true and falſe zeal*, you inſinuate, that "*prejudice, envy, ſlander, pride, jealouſy*, &c." actuated my friends in reporting, and me, in publiſhing the extracts from your ſermon.

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But here permit me, to obſerve, that the fact which I condemn in your quotation, reſpects either "*inoffenſive expreſſions*," or the *private* "*miſcarriage*" of an individual, and the uncharitable mode of exagerating all the circumſtances of ſuch a misfortune, ſo as to *unchriſtian* the unhappy ſubject. But, this, ſo far from admitting a parallel in the preſent caſe, exhibits a glaring contraſt. For (1) your *expreſſions* on the ſubject of Anabaptiſm, were not "*inoffenſive*;" they *offended* againſt the laws of modeſty, candor, and chriſtian moderation. Therefore, to animadvert on theſe offenſive effuſions, does not in the leaſt come under the predicament of, what you call "the envenomed bitings of a ſerpent." (2) The cenſure in your quotation reſpects the *private* miſcarriage of an individual. But my reprehenſions concern the violations of truth and candor, PUBLISHED in the preſence of hundreds. (3) The caſe in my *Jehu* ſuppoſes, that the ſcene was contrived *in the dark:* but, my frank declarations in a letter to *Parmenas*, which was immediately tranſmitted to *Liverpool* antecedent to my publication, prove, that my ſtrictures were managed and publiſhed with much leſs ſecrecy, than pamphlets in general are laid before the public. So that, when your borrowed note ſays, that the culprit "hears *not a word*" of the intended reprehenſion, you are conſcious, that it contains a manifeſt failure in the accommodation of circumſtances: for you *did* "hear a word" about the matter, both from my letter to *P.* and from another to yourſelf. (4) The

"*ſentence*

"*ſentence of condemnation*" blamed in the note, is ſuch, as does not "ſtop in its career, till it *unchriſtian* the man," who is the object of a judging temper. This laſt clauſe you have ſtudiouſly omitted, that you might give an air of plauſibility to your borrowed repreſentation; and, by thus mangling the paſſage, you keep the principal point out of view, which I condemn; and which, you know, I never applied to Mr. *M.* Therefore, until you can prove that my friends and I have iſſued out ſuch a "*ſentence of condemnation*" as abſolutely "*judges*" and "*unchriſtians*" you; the whole of this borrowed ſcene, fails in the principal parts of its accommodation, while the miſapplication of it exhibits the diſingenuity and impertinence of the *applier*.

III. You urge, as a ground for ſeveral complaints, that I never "*heard*" the exceptionable parts of your late harangues. I wiſh I had been an ear-witneſs to them, if it were for no other reaſon, than that I might thereby have ſaved my friends that ſuperabundance of vulgar invective, wherewith you have loaded them. However, as your auxiliary in *Birmingham* has inſinuated, that I was "too ſtiff" to be one of your auditors, and others may ſuppoſe the inſinuation to be grounded on fact; I take this opportunity of informing that gentleman, that I am not reſtrained by ſuch a tight rein of church-bigotry, as to ſhun hearing any man of any denomination, who preaches the goſpel; and I gave a proof of this in going to hear Mr. *M.* It happened not to be the evening

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of famous memory, on which he exhibited all the artillery of his witticiſms, ridicule, and logic, againſt Infant-baptiſm. But from the obſervations I then made on the preacher's peculiar addreſs, I can eaſily conjecture, what a rapid flood of unmeaning declamation he poured forth, when his heart was *warmed* with his favorite topic on *cold water*. For, when the preacher could indulge ſuch frequent ſallies of ridiculous wit, on ſubjects of the moſt ſolemn nature; how exuberant, thought I, muſt this indulgence have been, when he expatiated on points of leſſer moment! For my own part, whether water-baptiſm or baptiſm of the Holy Ghoſt be the ſubject, I think the matter and manner of the ſpeaker ought always to betray the moſt profound reverence, if he would wiſh to excite devotional ſerioufneſs in his audience. But, when little vulgariſms, "wit that can *creep*," ridiculous flights of fancy, jocular ſimiles, are interſperſed with truths of infinite importance; can we be ſurpriſed that an auditory ſhould be thrown into an unſerious titter? that the truly-pious ſhould go away chagrined and diſappointed? that ſcoffers ſhould be eventually hardened in their impiety? and that the goſpel of of the bleſſed God ſhould ſuffer additional contempt and diſeſteem, from ſuch irreverent jocularity? And can we ſuppoſe, that ordinances conducted ſo irreverently, will be crowned with a divine bleſſing, or tend to real edification? Examine the character of Him, who "ſpake as never man ſpake;" review the writings of his inſpired apoſtles;

apoſtles; and then judge, whether the diſcourſes of the one, or the epiſtolary exhortations of the other, are in any parts of them calculated to promote levity. Whenever Mr. *M.* aſcends the pulpit, in order to deliver the truths of the goſpel, or to harangue on his favorite topic; I would adviſe him to preſerve in his mind the idea of the compaſſionate JESUS weeping over bloody *Jeruſalem*;—of *Abraham*, importunately pleading in all the reverence and pathos of fervent prayer, in behalf of *Sodom* and *Gomorrah*;—of *Moſes*, in a ſolemn appeal to heaven and earth, calling God, angels and men to record againſt a rebellious people;—of *Jonah*, crying to the impenitent *Ninevites*, with all the earneſtneſs of a man, who *preaches for eternity*;—of *John* the *Baptiſt*, lifting up his voice like a trumpet in the wilderneſs, and, in language, rough as his clothing, ſharp as the piercings of a ſword, and ſolemn as the grave, warning a proud and bigoted people to flee from the wrath to come;—of the intrepid *Paul*, delivering himſelf with ſuch cogency of perſuaſive argument, and ſolemnity of faithful addreſs, as to make even *Agrippa* himſelf an *almoſt-chriſtian*, and to excite horror in the feared conſcience of an avaritious and adulterous *Felix*;—I ſay, if Mr. *M.* will but preſerve in his mind, the idea of theſe perſonages, thus engaged in their reſpective exerciſes of reverential prayer, compaſſionate addreſs, and ſolemn declamation, I dare ſay it will tend greatly to prevent the intruſion of every light and irreverent thought; conſequently will reſcue his diction

from the froth of jocular phraſeology; will introduce a becoming awe into his ſermons and prayers; and will preſerve the ordinances of God from that levity, which makes them ſometimes reſemble a comic entertainment more than an awful intercourſe with heaven. †

Thus, Sir, you have virtually neceſſitated me to drop a few ſalutary hints, that very intimately concern you, as a preacher of the goſpel. This I ſhould have avoided out of tenderneſs to yourſelf, had you not by a variety of bold interrogatories, virtually called upon me to declare, that, though I did not hear you on *dipping*, I did on *other* ſubjects: and, that from the ſpecimen I then had of your *manner*, I can conceive, the *half* was not told me reſpecting your humorous declamations on your darling topic. However, from the information of my friends, I take the liberty to expoſtulate with you before the public, as I did, in a private letter you received from me. "You ſeem ex-

† *Jerom* gives an admirable piece of advice to thoſe who miniſter in holy things. *Docente in eccleſia te, non* CLAMOR *populi, ſed* GEMITUS *ſuſcitetur; lachrymæ auditorum laudes tuæ ſint.* On which, the words of good Mr. *Baxter*, will form a ſort of excellent paraphraſe. "I know not how it is with other perſons, but the moſt *reverent* preacher, who ſpeaks as though he *ſaw the face of God*, does more affect my heart, than an irreverent man, with the moſt accurate preparations, though he *bawl* it out with much ſeeming *earneſtneſs*. If *reverence* be not equal to *fervency*, it has but little effect. Of all preaching in the world, I *hate that moſt*, which tends to make the hearers LAUGH; or to affect their minds, with ſuch levity, as *ſtage-plays* do, inſtead of affecting them with an holy reverence of the name of God. We ſhould ſuppoſe, (as it were) when we draw near him in holy things, that we ſaw the throne of God, and the millions of glorious angels attending him, that we may be AWED with his *majeſty*; leſt we *prophane* his ſervice, and *take his name in vain*." *Baxter*'s Reformed Paſtor, abridged, p. 182.

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ceedingly warm, from a ſuppoſition that I have miſrepreſented you; becauſe in my letter to Mr. *P.* (as well as in my *Letter to a Baptiſt-Miniſter,*) I ſay you "*held up thoſe miniſters who differ from you, in a ludicrous point* of view." And I ſay ſo ſtill, Sir. Let your own ludicrous animadverſions teſtify. Did you not aſk your audience (with a deſign to ridicule the diſpenſers of baptiſm by affuſion) whether "the *ſprinkling* their pots and cups would *cleanſe* them?" Did you not ſay, that thoſe who do not practiſe immerſion, "only baptize the ends of their *fingers?*" Did you not ridicule the cuſtom of ſending for a miniſter to baptize a ſick child? And did not the cenſure, which affects the parents, conſequently affect the officiating miniſter? Did you not even deſcend ſo low, as to ridicule thoſe *prints*, which repreſent the Baptiſt as *pouring* the baptiſmal water on CHRIST? Did you not ſeverely animadvert on a part of the office for baptiſm in the Church of *England?*— Now, Sir, although, in theſe witticiſms, you mentioned no miniſter's *name*, yet ſurely you ridiculed their office. So that, when you repreſented baptiſm by affuſion, as ſimilar to the "ſprinkling of pots," or as nothing more than "baptizing the ends of the fingers," did you not indirectly "hold up, in a ludicrous point of view, thoſe miniſters, who differ from you?" Indeed you did, Sir. And I appeal to your own candor, whether all your loud complaints of *miſrepreſentation* are not ſheltered under an evaſive diſtinction, between ridiculing miniſters' *perſons*, and

 bantering

bantering their *mode* of diſpenſing baptiſm. I fancy, if I had introduced your peculiarities into the pulpit, and had ludicrouſly expatiated on the ſcene exhibited at the *Abbey-Foregate Bath*; you would have thought yourſelf "held up in a ludicrous point of view," though I never mentioned the *name* of Mr. *M.* or the *word* miniſter at all.

V. In the ſame letter, in which I preſented Mr. *M.* with theſe expoſtulatory queries, I alſo told him, "I was *informed*, he gave a *challenge* to the advocates for Infant-Baptiſm, and would engage to anſwer all that ſhould be ſaid on the ſubject." As he favored me with no reply to my letter, I looked upon his ſilence as a ſort of tacit *acknowledgment* of the declaration; and, in my *Reply to Parmenas*, took the liberty to expoſe this pompous mode of introducing virtual *challenges* into the ſacred deſk. His friends, zealous for the honor of their champion, and looking upon my ſtrictures as a dreadful miſrepreſentation, *ſeem* to have called a ſerious meeting, in order to vindicate their friend, and to atteſt his innocence. Accordingly, his poſtſcript exhibits a liſt of ten Anabaptiſts, with the important Mr. *Sandys* at the head, who declare Mr. *M.* never gave *ſuch* a *challenge*, and ſubſcribe their names to this atteſted declaration.

Now, although the pompous poſtſcript is authenticated by the names of theſe *Anabaptiſt Decemviri*, and particularly graced with the ſignature of a *Reverend Decemvir*; yet I will take upon me to prove, even from the acknowledgments of the *atteſting junto*,

junto, that Mr. *M.* did give a virtual *challenge* to Pœdobaptiſts; and that the ſtyle of it is tantamount to a declaration, that "he would anſwer whatever ſhould be ſaid on the ſubject of Infant-Baptiſm." Let us take an attentive view of the ATTESTED CHALLENGE.

"If the Pœdobaptiſts will prove their practice "from the word of God, (which in my humble "opinion they *never* yet *have* done,) I will atten-"tively and impartially READ, whatever they "(N.B.) *may* PRODUCE: and if they convince me "from the ſcripture, that Infant-Sprinkling is "Goſpel-Baptiſm, I! SAMUEL MEDLEY! do "*pledge myſelf* to make a public *recantation* of my "preſent opinion, from the pulpit and the preſs, "and to become a *zealous defender* of Infant-Bap-"tiſm, wherever I am, and *as long as I live.*" Witneſs, &c.

Now, in oppoſition to this, I might urge, the declaration of a reſpectable *Diſſenter*, whoſe ſingle teſtimony, both in point of veracity and recollection, I deem more than a counter-ballance to the atteſted acknowledgment of the Anabaptiſt *Decemviri*. The perſon referred to, declares, that to the beſt of his recollection (and he thinks his recollection could not fail him, for he liſtened with uncommon attention to the whole of this vaunting *hiatus)* Mr. *M.* did *totidem verbis* "pledge himſelf to anſwer all that ſhould be ſaid on the ſubject of Infant-Baptiſm."

But, waving his teſtimony, though I think it equally authentic with that of the *atteſters* themſelves,

ſelves, I am willing to abide by the ſtyle of the declaration itſelf. 1 That it is to all intents, a *challenge*, will, I believe, appear obvious at the firſt ſight, to any perſon of candor and diſcernment; but more ſo, if we conſider the exact analogy between the tenor of the declaration and Dr. *Johnſon*'s definition of the word *challenge*. "To *challenge*" (ſays the eminent lexicographer) "is to *call* another to *anſwer* for an *offence* by combat." Mr. *M.* thinks Infant-Baptiſm an "*offence*" againſt *ſcripture:* He "*calls*" on modern Pœdobaptiſts from the pulpit "*to anſwer*" for this offence, as he intimates that their brethren, in former times, "*never have* proved their practice from the word of God:" and he virtually calls upon them to do this in controverſial "*combat*" by "PRODUCING" their defenſive proofs; which can only be done from the pulpit or the preſs. I leave the reader to judge, from this correſpondence between the lexicographer's definition and Mr. *M.*'s declaration, whether the latter does not carry with it the appearance of a *pulpit-challenge*.

2 That Mr. *M.* did virtually pledge himſelf to anſwer whatever ſhould be ſaid by Pœdobaptiſts, will appear, if we conſider (1) That he aſſerts they "*never have*" hitherto "proved their practice from the word of God;" conſequently that thoſe, who have never done this, may be eaſily *anſwered:* (2) That, as they have hitherto failed, he calls upon them, to *prove* their practice now; which, by a ſneering inſinuation, implies, (notwithſtanding his affected pretenſions to impartiality,) that they

they would be as ſucceſsful in future as heretofore; and therefore as eaſily *anſwered*. (3) That "whatever they may PRODUCE" (another mode of challenging them to do it) he would condeſcend to "READ." Is not this a virtual calling upon them to PUBLISH? (4) That, if "*convinced*" by their arguments, he "*pledges*" himſelf to make a public recantation, from the pulpit and the preſs; although, by the ſpecimen he has already given us, we may eaſily judge, how acceſſible he is to conviction, and how much diſpoſed to make a public recantation.

Now, I only aſk any perſon of candor and impartiality, if for a pulpit-orator to throw out innuendos concerning "WHATEVER" Pœdobaptiſts "MAY PRODUCE" be not a virtual ſummons, or a ſpecies of *challenge* to the field of controverſy. And, if this ſame *perſon*, declares, by a ſolemn pledging of his *important I! S. M!* that, if convinced, he will publiſh his recantation; I ſhould be glad to know, what we are to ſuppoſe he would do, when all our arguments are *loſt* upon him. Does his declaration imply, that he would ONLY "*read whatever we may produce?*" and that he would never *attempt*, at leaſt, any *anſwer* to our publications? Does it not rather, plainly inſinuate, that, as he would publiſh *his recantation* from the pulpit and the preſs, if *convinced* of the ſcripture-ground of Infant-Baptiſm; ſo, if *not* convinced, he would adopt ſome *public* mode of *declaring* his oppoſition. For, I repeat it again; we can never ſuppoſe, without flying in the face of

recent

recent facts, that Mr. *M.* would be only a *ſilent* reviewer of our ſentiments. Let the religious buffoonery, with which, though *unprovoked*, he lately attacked Infant-Baptiſm, and the dogmatic aſſurance, wherewith he exalted Anabaptiſm, bear witneſs, how far our productions would be likely to receive a *candid*, *modeſt*, or *ſilent* examination. So that, I am fully convinced, (and the conviction is founded on *implicit proof*) that, Mr. *M.* did, either *expreſſly*, according to the information of my friend, or *tacitly*, according to the face of the atteſted declaration, ſay he would engage to anſwer whatever ſhould be urged by Pœdobaptiſts.

VI. And now, Sir, permit me to expoſtulate with you once more, upon a review of your conduct. Do you really think, that your late manner of treating your differing brethren, is ſtrictly defenſible? Is it conſiſtent with *decency*, to ſcatter abroad your little ludicrous witticiſms, when you are engaged in the ſolemnities of public worſhip? Does it betray any genuine *modeſty*, to deliver yourſelf with ſuch dogmatic confidence, on a ſubject, which you do not ſeem ſufficiently to underſtand? And is it any mark of *ſelf-diffidence*, to conclude with ſuch peremptorineſs, that Pœdobaptiſts "*never have yet proved their practice from God's word?*" Are you a competent judge of the merits of the controverſy, to be able to determine a point, which Anabaptiſts of much ſuperior abilities, have found ſo very difficult to prove? Or do you ſuppoſe that your mere *affirmation* is to weigh

weigh heavier, than the arguments of "ten men that can render a reaſon?" If you muſt give your opinion, reſpecting your own peculiarities; can't you do this, without exhibiting the contrary ſide in all the parade of ludicrous declamation? Is the ſacred deſk a proper *place* for ſuch exhibitions? Is the celebration of a ſolemn ordinance, a *time*, proper for ſuch levity? And ſhould a promiſcuous audience, conſiſting perhaps of prophane more than profeſſors, be eye and ear-witneſſes to ſuch trifling irreverence? Is it the part of *modeſty*, *candor*, *politeneſs* or *moderation*, after roundly aſſerting, that Pœdobaptiſts have failed in all their attempted vindications of Infant-Baptiſm, to give them a virtual *challenge* to "*produce*" ſomething for the vaunting challenger's peruſal? And, is it any mark of ingenuity, or openneſs to conviction, after a man has been called to an account for giving a challenge from the pulpit, to fly to the poor ſubterfuge, of getting a few partial friends to atteſt a declaration, which only exculpates him from uttering certain *words*, when it manifeſtly implies the *ſentiment*, I have expoſed?

Suppoſe, Sir, that I had been invited to *Liverpool*, as you have been lately, to *Shrewſbury:* That all the inhabitants of *Liverpool*, (a few only excepted) were *Anabaptiſts*; and that *Pædobaptiſts* there, like your brethren in this town, were *Diſſenters:*— That, upon accepting the invitation, I had taken an opportunity of preaching, and of baptizing:— That, in the courſe of my ſermon, and at the time of adminiſtering the ordinance, I had availed myſelf

ſelf of a double occaſion, to ridicule the ſentiments and ordinances of the eſtabliſhment:—That I had, in a cluſter of low ſimiles, ridiculed the Anabaptiſts for making their "*watery grave*" eſſential baptiſm:—That I had, with a low ſneer, aſked, in a public ordinance, whether the "wrapping their pots "and cups in cloths, and then putting them "under water, would be a more probable mode "of cleanſing them, than by an affuſion of "water:"—That I had laughed at Anabaptiſts, for taking long journeys, to dip perſons in the depth of winter, *pregnant women* not even excepted; as if they deemed immerſion eſſential to ſalvation:—Suppoſe I had proceeded farther, roundly to affirm that "Anabaptiſts had never yet proved their practice from the word of God;" that I gave them a virtual *challenge* to "*produce*" ſomething from the preſs, and that I would take upon me to *anſwer* the production:—Suppoſe, Sir, I ſay, that I had conducted myſelf thus, in the delivery of my public diſcourſes, and at the adminiſtration of the ordinance of baptiſm; in what an unamiable light muſt I have appeared, to the candid and judicious, either as a *preacher* or an *adminiſtrator!* What would the WORLD have thought of me? What! but that I went to *Liverpool*, only to exhibit a little pulpit-buffoonery, in order to make one part of my hearers *laugh*:—What would the *Pædobaptiſts* have thought of me? What! but that I had ſtrangely forgot my *errand*; that, inſtead of preaching *Chriſt and him crucified*, I had only deſigned to preach *ſelf*; and that, inſtead of urging the

the " *one baptiſm,*" I wanted to amuſe them with a little dry declamation on *cold water.*—What would the CLERGY of *Liverpool* have thought? What! but that I went there, as a ſort of *declaiming gladiator*, to give a virtual *challenge* to any who choſe to take up the gauntlet:—What would the *Anabaptiſts* have thought? What! but that I meant to fill their heads with *doubts*, their united aſſemblies with *confuſion*, and their differing brethren with *contemptible bigotry.*—Yea, what would Mr. *M.* himſelf have thought? What! but that, relinquiſhing the catholiciſm of the *man of moderation*, and the pacific tenderneſs of the *chriſtian*, I had taken a long journey to give him a virtual *inſult* in his own neighbourhood.

But even this mode of repreſenting, *mutatis mutandis*, the diſingenuity of Mr. *M.*'s conduct, does not take in all the ſubſequent aggravations in it. For, beſides attempting a vindication, he has now informed us, that we are totally miſtaken in the mode of adminiſtering baptiſm. Thus dogmatizes Mr. *Medley*. " I ſtill think, that none of the " miniſters in the eſtabliſhed church, or among " the diſſenters, do adminiſter baptiſm in a *ſcrip-* " *tural* manner."—If our Pœdobaptiſt brethren are affected by this gentleman's *thoughts*, in the ſame manner with myſelf, they will deem them as remote from *truth*, as they are from *modeſty*; and will naturally expect annual viſits from the *thinker* himſelf, ſince he holds ſo very cheap all the *unſcriptural* adminiſtrators of baptiſm, in *Shrewſbury*. However, as *ſecond* thoughts are beſt, and

as the wiſeſt of men have ſeen the utility of them; who knows but Mr. *M.* may *think* differently in the year 1777? At leaſt, one would fondly hope, that he would *think*, and *preach*, and *write*, a little more MODESTLY. For, if the ſpace of ſeveral months, and another expoſtulation from the preſs, do not produce ſuch a deſirable change, I know what ſomebody will *think*; *viz:* that *bigotry* is a thick cloud impervious to every ray of light; that effrontery is a *coat of mail* impenetrable by the keeneſt arrows of argumentative reproof; and that ſome people's *thoughts*, like the reveries of one in a dream, are deſtitute of regularity, ſolidity, and truth.

VII. Not content with dogmatizing on Pœdobaptiſm, he abuſes ſome *Pœdobaptiſts*, in a ſtrain, which by an unhappy fatality, involves the abuſer himſelf in a reverberating cenſure. Having in my *Letter to a Baptiſt-Miniſter*, dropped the moſt candid declaration, reſpecting *Diſſenters*, and the happy privileges they poſſeſs under the wing of a "*gracious toleration*;" inſtead of improving this declaration to my honor, he, on the contrary, avails himſelf of an occaſion to accoſt me with an addreſs, that contains in it ſuch *perſonality* of abuſe, as characterizes neither the gentleman nor the chriſtian. Having in p. 8, advertiſed the reader of my "*advancement!* to the Vicarage of St. *Alkmond*'s," he renews and expatiates on the advertiſement in p. 10; where, like the abuſive counterpart of his auxiliary in *Salop*, he thus inveighs.—"The *only* difference between the Diſſenters and

"the

" the Church of *England*, is, that the latter is " *endowed* with fat livings, TO! puff up the *pride* " of certain *Vicars*, THAT! they may *deſpiſe* their " unendowed brethren. I *think*" (pray mind; theſe are his *thoughts* for 1776; but perhaps he may *alter* them, at ſome future lucid interval;) " it muſt *naturally* occur" (in conſequence of a *natural* bright *thought*) " to a *diſcerning* reader" (but where ſhall we find *readers* as *diſcerning* as the THINKER?) " acquainted with all the circum- " ſtances" (a myſterious innuendo, which I hope the *thinker* will explain) " of a certain author," (whoſe real name he has been ſo polite as never to mention but in his title-page) * " what an amazing " contraſt" (eſpecially when exhibited by our thinker's *amazing pen*) " the *humble* Curate of *Shaw-* " *bury* was to the *prieſtly*" (an erratum for *proud*) " Vicar of St. *Alkmond*'s!"

Here I might leave our *amazing thinker*, peaceably to enjoy his thoughts for the preſent A. D. were it not that I think it poſſible he may, even before the preſent year is elapſed, either change his *thoughts*, or at leaſt the *coarſe phraſeology*, that cloathes them. For this reaſon I will ſpend a few ſtrictures on a paſſage, which ſeems to be the reſult of profound cogitation. (1) When Mr. *M.* ſays, that the " ONLY difference between Diſſenters and the Church of *England*, is, that the latter is *endowed*;" does not his cogibundity, here, take a *nod?* For if that were the *only* difference, I ſhould not now be writing againſt *him* as an oppugner of Infant-Baptiſm. (2) Though ſome of the livings in

* And the *initials* once, upon another occaſion.

in the Church of *England* are "*fat*," yet there are numbers of them very *lean*; the incumbents of which endure as great, if not much greater hardships, than many unendowed Anabaptists. (3) That large emoluments *abused* "puff up the pride" of some ecclesiastics, is too notorious to be denied. But that our Church is endowed "TO!" augment their pride, is just as good sense and sound truth, as to say, that "Anabaptism is *unendowed*, TO! enhance the *humility* of certain Antipœdobaptists." (4) That our Church is endowed "THAT! certain Vicars may *despise* their unendowed brethren," is an *end*, which the original *endowers* themselves as much thought of, as that our unendowed *thinker* would ever fabricate such invidious nonsense. (5) When Mr. *M.* would insinuate, that certain ecclesiastics on corpulent benefices (which I'm sure, thus far, happens not to be *my* case) are puffed up with pride, and with contempt of their brethren; he seems to form a sort of connexion, in idea, between *corpulency* and *pride*, as if they were homogeneous; or, as if *endowment*, *pride* and *contempt*, formed a kind of ecclesiastical *Cerberus*, whose triple mouth is opened in hideous expansion against *Dissenters*. But here Mr. *M.*'s pencil draws a *caricature*, which exists only in his frighted imagination. *Ecclesiastical endowment* is not the monster, he would represent it; nor does it naturally engender those twinsisters, *contempt* and *pride*. There are many *endowed* sons of our Church, whose humility, and respect for differing brethren, are extremely conspicuous.

ſpicuous. * And, permit me to obſerve, that I myſelf know ſome *unendowed* individuals, who aſſume a greater air of ſelf-importance, deſpotic church-authority, viſible elation of ſpirit, and appearance of pomp, than many whom Mr. *M.* may falſly accuſe of *prieſtly pride*. *Qui alteros incuſat, oportet* SE *intueri.*

Notwithſtanding the multiplied ſhifts, Mr. *M.* has adopted, in order to elude the charges, I have brought againſt him, reſpecting his ſevere and ludicrous mode of attacking Infant-Baptiſm; I am glad, however, to meet with a conceſſion, p. 38, which implicitly admits the whole of theſe charges, as well as points out the determinations of his future conduct. " As to human traditions, &c. " I confeſs I *have* OFTEN *made free* with them," (another mode of expreſſion for having *freely abuſed* Infant-Baptiſm) " and I will give neither

* I will not, however, take upon me, to promiſe that Mr. *M.* will be the object of ſuch reſpect, unleſs he ſhould improve very rapidly in a ſcience, with which he ſeems at preſent to be perfectly unacquainted. When a man deſcends to the ſcurrilous mode of abuſing, without any juſt provocation, the Miniſters of the eſtabliſhed Church, upon a ſuppoſition, that the eccleſiaſtical endowment which provides for their maintenance, makes *intentional* proviſion alſo for their *pride;* muſt not the fabricator of ſuch impertinent inſinuations ſink in the eſteem of every man of candor and good ſenſe? When this Gentleman repreſents " certain Vicars" as " *puffed up with pride*," I ſhould be glad to know, whether it be any proof of *our* haughtineſs, that we take any notice of his low-lived imputations, or of his *humility*, that he coins them. Certain I am, this unendowed Anabaptiſt is ſo *puffed up* with a certain diſorder, that, if the gentle puncture of a controverſial lancet does not penetrate the bladder of pompoſity, and give vent to its inflating contents; by the time he writes again, the tumor will probably have arrived at ſuch a prodigious degree of magnitude, as to render the poor patient an almoſt *incurable pompoſo:* and, that he will then be a poſſeſſor of a PLUMP ENDOWMENT, I believe there will be no occaſion to adverti[illegible] the humble reader.

" bond

" bond nor promiſe, that I may not *happen*, to " do ſo *again* before I die." But, this Gentleman, who will not engage that he may not " *happen*" to pour forth his abuſe in future, drops his *caſual dialect*, and gives us fair warning, in the following tremendous intimation, which he has backed with an explicit bond and promiſe. " If ever I am " again called, to defend the ordinance and re- " commend the practice of believer's baptiſm, " either at *Sh—-y* or *elſewhere*; you may ALWAYS " expect to *hear* of me as a SEVERE OPPOSER of " the human invention, &c."

Now, candid reader, I requeſt you will pleaſe to keep in mind this *promiſſory note* of our menacing opponent; becauſe the recollection of it will help you to judge, of what nature Mr. *M.*'s recent harangues at *Shrewſbury* were; and whether his own conceſſion here has not fully juſtified my animadverſions upon them. As to his engaging, by a promiſſory bond, to be a " *ſevere oppoſer*" of Infant-Baptiſm, if you diveſt his *oppoſition* of a maſs of wordy tautology, overbearing confidence, mere *ipſe dixit*, low abuſe, &c. I aſſure you, there is nothing in the " *oppoſer*" which even a *novitiate* in divinity need to dread: And, if Anabaptiſm could furniſh advocates, no more formidable than Mr. *M.* I think the Anabaptiſts themſelves would tremble for their *great Diana*.—Should he favor us with any more viſits, and reiterate his " *ſevere oppoſition*" in the ſtyle and manner, of which he has given a late ſpecimen; and ſhould any Pœdo-baptiſts be ear-witneſſes to the ludicrous and irre-

verent

verent ſcene; inſtead of *ſneering*, probably they "will ſtand PITYING by." For my own part, I am ſorry to be under a neceſſity of reminding Mr. *M.* that an inſpired apoſtle mentions ſome bigoted cotemporaries of his day, who "preached CHRIST even of *ſtrife* and *contention*." As I think ſuch a mode of preaching is ſubverſive of peace, and deſtructive to the real intereſts of the goſpel, I am extremely concerned, that there ſhould be any apparent ſimilarity between Mr. *M.*'s ſpirit and that of the *contentious* declaimers in St. *Paul*'s days. And, if he ſhould appear in this town again, in the character of a "*ſevere oppoſer*," tho' I ſhall rejoice, like the catholic apoſtle, that "*Chriſt* will be preached," yet it will be an additional affliction to me, that the preacher ſhould be a warm imitator of the *ſons of ſtrife*. I have been accuſed by an Anabaptiſt, of being "not content with my own watch and ward." But, whether a man's taking a long journey in order to diſturb the neighbourhood of goſpel-miniſters, in the formidable ſtyle of a "*ſevere oppoſer*" does not come under the above predicament, I leave the judicious reader to determine.

CHAP. II.

Mr. M.*'s doctrine of the* ESSENTIALITY *of* dipping *expoſed and refuted*——*His explanatory vindications on that head incur additional abſurdity, and glaring ſelf-contradiction*——*Animadverſions on his calling the Church of* England *the* "daughter of the mother of abominations."——*The defamatory appellation, when transferred to the Miniſters of our Church, proved to be inconſiſtent either with truth, or decency.*——*Some* QUERIES *propoſed to Anabaptiſts.*

THE unſcriptural ſtreſs, which Anabaptiſts in general lay on *dipping*, induced me to expreſs my fears on this head, to Mr. *M.* in particular. His manner of expatiating on the *Eunuch*'s baptiſm, mentioned in *Acts* viii. 38, firſt laid the ground of my apprehenſions; and his explanatory reply, ſo far from removing, has only tended to enhance them the more abundantly. Indeed all this gentleman's *explanations* only *thicken* in the *clearing*; and his ſelf-vindications reſemble the efforts of a man fallen into a gravel-pit, and ſtriving to riſe; but in vain; for the looſened ſoil eludes the climber's graſp, and makes every attempt to emerge from his embarraſſed ſituation productive of a freſh and more confirmed fall. In this ſituation I often find Mr. *Medley*. His own falſe reaſoning is the pit of abſurdity into which his precipitate zeal has hurried him. I fly, with friendly eagerneſs to the pit's mouth, and gently propoſe

propoſe a ſcriptural ladder to help him out of his embarraſſment. Enraged that I ſhould detect him in ſo humiliating a ſituation, he ſtorms from the bottom at *me*, as if *I* had been the agent in his fall: and, when I expoſtulate with him on the *dirtineſs* as well as danger of his ſituation, he rages ſtill more, and lays the whole charge againſt what he calls, my "daubs of the black-bruſh;" p. 14, whereas, the daubing, ſo thick upon his garments, is occaſioned by the accumulated dirt he contracts in his repeated falls, and diſappointed attempts to riſe; which is ſtill encreaſed by the proportionate ponderoſity of the body that tumbles. Take a remarkable inſtance of this nature in the following circumſtance.

I. In p. 13, of my "*Letter*" I expreſſed my apprehenſions, that Mr. *M.* made the *Eunuch*'s *baptiſm* the ground of his *joy*, either in whole or in part, and that his mind had been *legalized* upon a favorite occaſion. Here *I drew a bow at a venture*; and the fortuitous arrow has hit the mark: the wounded Anabaptiſt, in his attempts to pull it out, eventually drives it deeper, and enlarges the wound: while the unextracted dart pierces bigotry's coat of mail, enters the very heart of Anabaptiſm, and makes its bigoted advocate fret prodigiouſly. Upon my calmly hoping, that Mr. *M.* could not think "the *Eunuch*'s joy was the *truer* "BECAUSE he was *baptized*," he propoſes the following anſwer. "I do think the *Eunuch*'s *joy* was "more TRULY *ſtrengthened*, more TRULY *enlarg-* "*ed*, more TRULY *heightened* and *brightened*, and

" more TRULY *ſealed* and *confirmed* in the expe-
" rience of his ſoul in conſequence of the divine
" bleſſing and preſence attending him, in his ſub-
" miſſion to the divinely inſtituted ordinance;
" which ſubmiſſion was an *eſſential part* in the
" obedience of his faith." p. 14.

That " the divine preſence and bleſſing" can ſtrengthen, enlarge, and heighten a believer's joy, is a truth not to be controverted: and, if I thought Mr. *M.*'s theological jargon was intended to inculcate nothing more, I ſhould give him my hearty concurrence in the obſervation. But he makes this divine preſence and bleſſing an inſeparable attendant on the outward ceremony of baptiſm; and a ſubmiſſion to that ordinance he repreſents as an *eſſential* adjunct in the *Eunuch*'s obedience of faith. So that, although by aſcribing the enlargement of the *Eunuch*'s joy to the divine bleſſing, he has craftily deviſed a ſort of caſuiſtical loop-hole, from whence to eſcape the vigorous attack of an opponent; yet it is plain, that he makes the *ſtrengthening*, *enlarging*, *heightening*, *brightening*, *ſealing*, and *confirming* of ſpiritual joy, ultimately to depend on his ſubmiſſion to baptiſm: an inſinuation this, big with the very quinteſſence of *legality*, and calculated to puff up the pride of Anabaptiſts, as well as to *ſtrengthen*, *enlarge*, *heighten*, *brighten*, *ſeal*, and *confirm* their bigoted attachment to dipping.

But, that I may expoſe the fallacy, abſurdity, and error, couched with plauſible artifice, under this whole paſſage, I lay before the judicious reader,

reader, the following obſervations. (1) When Mr. *M.* aſſerts, that the *Eunuch*'s joy was "MORE "*brightened* and *confirmed*" upon his ſubmiſſion to baptiſm; does he not attribute *more* to this ſubmiſſive act, than to the energy of the *Ethiopian*'s antecedent *faith?* Does he not thereby manifeſtly exalt a creature-work, a mere non-eſſential, not into an equality with, but into an abſolute *ſuperiority* above that grace, without which it is impoſſible to pleaſe God? The ſcriptures of truth ſpeak of "*joy* in *believing*," *Rom.* xv. 13. of "the joy of "*faith*," *Phil.* i. 25. And they continually intimate, that as believers owe the commencement of divine joy to the lively exertion of *faith*, ſo they do likewiſe the *continuance* and *ſtrength* of every inward conſolation, to the ſame powerful grace. And, becauſe it is the ſelf-abaſing peculiarity of faith, to reſt only upon the *Lord Jeſus Chriſt* for pardon and acceptance, and to eye him as the fountain and foundation of every bleſſing in time and eternity, in contradiſtinction to the proud claims of phariſaiſm and hypocriſy; therefore the the true believer's joy is called "a joy in *God*, a "rejoicing in *Chriſt Jeſus*," *Rom.* v. 11. *Phil.* iii. 3. But how does this ſcriptural repreſentation of the matter comport with Mr. *M.*'s views? *He* makes the enlargement and confirmation of ſpiritual *joy* to reſult from a ſubmiſſion to an outward ceremony; yea, he aſſerts that it is "*more*" enlarged thereby. Well, for my own part, it ſeems evident to me, as well from ſcripture as matter of fact, that, where ſuch an undue ſtreſs is placed on externals,

ternals, the ſoul, inſtead of being *enlarged*, becomes the ſubject of legal contraction; and the *joy*, inſtead of being *ſtrengthened*, ſuffers an enfeebling damp.

(2) But, Mr. *M.* aſſerts that the *Eunuch*'s joy was more *truly* ſtrengthened, &c. And leſt we ſhould overlook the emphatic word, he repeats his "TRULY" *ſix* times. By the addition of this ſmall diſſyllable, the error is ſtill more truly *ſtrengthened*, *enlarged*, *heightened*, *brightened*, *ſealed* and *confirmed*. For, here is an explicit inſinuation, that there was ſome defect in the *truth* as well as the *ſtrength* of the *Eunuch*'s joy, 'till he was baptized. Now, as Mr. *M.* is profeſſedly an advocate for *dipping* as the *eſſential* mode of baptizing, and for adult-dipping as *eſſential* to the obedince of faith; and as he propoſes the *Eunuch* as an example for both eſſentials; he conſequently muſt think, (yea he implicitly declares) that the *joy* of *undipped* believers is neither ſo *true* nor ſo *ſtrong*, as that of thoſe, who ſubmit, to what he is pleaſed to call, "a divinely inſtitut-"ed ordinance." And, the plain *Engliſh* of this unſcriptural inſinuation is, that the joy of Anabaptiſts, and of them alone, is *truly ſtrong* and *bright*. Had I not reaſon then, in my *letter*, to aſk Mr. *M.* if he thought "the *Eunuch*'s joy was the *truer*, be-"cauſe he was *baptized?*" And has he not now given me ſuch an anſwer, as abundantly confirms my former apprehenſions reſpecting the *legality* of our author's ſentiments? I confeſs this is a *brightening* of the ſubject, that I never expected from an *evangelical* pen. And I am not in the leaſt ſurpriſed,

priſed, that thoſe who ſit under ſuch tenets, and ſubmit to dipping, from an imbibed ſuppoſition, that their ſubmiſſion to this ceremony will "*more* "*truly ſtrengthen*" their joy; I am not ſurpriſed, I ſay, that ſuch perſons ſhould place their joy in *dipping*, rather than in *believing*; that, from a deluſory dependence on a mere *opus operatum*, they ſhould miſtake the ſhadow for the ſubſtance; and that they ſhould live and die utter ſtrangers to the power of godlineſs. Nor am I in the leaſt ſurpriſed, if *ſome* Anabaptiſts, ſhould be hereby ſo ſwoln with ſpiritual pride, as to look with contempt on their brethren, and to fancy themſelves the only poſſeſſors of the "*truth, joy*, and *eſſence* of "obedient faith."—Suppoſe a happy Pœdobaptiſt, rejoicing in God his Savior, and triumphing in the victorious faith of his elect, were to meet with one of Mr. *M.*'s hearers, and from the overflowing abundance of his heart were to declare the great things God had done for his ſoul. According to our author's doctrine, the Anabaptiſt ſhould make the following anſwer. "Well, but you have not been *dipped*. As you have not ſubmitted to the *divinely inſtituted ordinance* of immerſion, you have not obeyed the command of *Chriſt*. Therefore, though you may poſſeſs a *degree* of *joy*, yet I cannot pronounce it quite genuine. For I have the authority of my own miniſter to declare, that if you are *dipped*, your joy will be more *ſtrengthened, enlarged, heightened, brightened*; and more *truly* ſo too. And I have been ſo fully convinced, from Mr. *M.*'s teaching, that immerſion is *eſſential* to the

the *truth* as well as *ſtrength* of divine joy, that I look upon mine to be now *ſealed* and *confirmed*; but cannot think this of you or any other Pœdobaptiſt."

To this declaration, founded on our author's legal doctrine, I can conceive the happy Pœdobaptiſt making the following bold, yet humble, reply.—"As for *dipping*, I do not think it *eſſential* to the mode of baptizing; and ſince I find Infant-Baptiſm not forbidden by any expreſs prohibition, I rather think it virtually enjoined by the very *ſilence* of ſcripture, ſince Infant-Circumciſion was an inſtituted mode of initiating into the church the ſeed of *Iſrael* under the law; which ſacramental initiation is now loſt, if Infant-Baptiſm be aboliſhed. But I lay not the leaſt ſtreſs on externals of this nature. In *Chriſt Jeſus*, neither Infant-Baptiſm nor Adult-Immerſion availeth any thing, but a *new creature*. The LORD has made me a partaker of the one eſſential baptiſm, and I am therefore perfectly eaſy about any modes of waſhing away the *filth of the fleſh*. I am a ſinner, juſtified from all things, freely by grace. My faith is fixed upon the rock of ages. My whole dependence is on the blood and righteouſneſs of *Chriſt*. In him I ſtand completely juſtified, pardoned, accepted. My conſcience echoes to the voice of his word, which ſays, *There is* NO *condemnation to them that are in Chriſt Jeſus*. *Through* him I have peace with God, and peace in my conſcience: *by* him I am kept from falling: *from* him I derive all my blooming expectations of grace and glory: and *in* him

him I have all thoſe *freſh* and never-failing *ſprings* of light, life, conſolation, liberty, ſtrength, holineſs, which refreſh my ſpirit, and make the wilderneſs within to bloſſom as the roſe, and floriſh as the garden of God. My *joy* is IN *believing*, and flows from the fountain of life and ſalvation in *Chriſt Jeſus*. As for Mr. *M.*'s aſſertions reſpecting the virtue of *dipping*, it matters not what he or any other man ſays, when ſcripture, experience, and facts, are contradicted. Nothing can enlarge or brighten my joy, but an enlargement and increaſe of faith. And the joy, which often reſults from a legal reflexion on ſome creature-work, is as different from that which ſprings from a ſimple dependence on the fulneſs of *Chriſt*, as the tranſient glimmering of a meteor is, from the vivid and genial irradiations of the ſun. The one may give a flaſh of light, and guſt of ſuperficial comfort: but only the other can adminiſter that joy in the Holy Ghoſt, which is unſpeakable and full of glory. Multitudes of *Pædobabtiſts* are now partakers of this joy. Several of the excellent of the earth, who never were dipped, have lived and died confeſſors of the truth as in *Jeſus*; while numbers of illuſtrious martyrs, who were ſtrenuous advocates for Infant-Baptiſm, have had the joy of the LORD ſo *ſtrengthened, enlarged, heightened, brightened, ſealed and confirmed in the experience of their ſouls*, as to go chearfully to the ſtake; to clap their hands triumphant in the flames; and to rejoice, exulting, in the very jaws of death. With ſuch as theſe may I be numbered here, and hereafter!"

(3) I wiſh that this preſumptive remonſtrance could ſuffice to anſwer, and expoſe, the poor legal inſinuations of our author. But the enlargement of his miſtakes neceſſitates me to enlarge in my ſtrictures. Not content with repreſenting the *Eunuch*'s ſubmiſſion to baptiſm as the ground of "more truly ſtrengthening" his joy, he finiſhes the whole, by making it "an *eſſential part* in the obedience of his faith." This is the higheſt ſtep, in which Mr. *M.*'s erroneous gradation on this ſubject generally terminates. Notwithſtanding I have already, upon a former occaſion, ſufficiently expoſed his falſe doctrine of the *eſſentiality* of dipping: though I have reaſon to believe, that ſome of his own brethren wiſh, he had not carried his aſſertions to ſuch an unſcriptural length: and though he ſeems a little apprehenſive himſelf, that neither reaſon nor ſcripture will warrant his aſcribing the *eſſence* of obedient faith to his favorite ceremony: yet, as he once dropt the *irrevocabile verbum*, he ſeems, at all events, determined to abide by it. Only, here, he ſeems to ſoften the offenſive expreſſion a little, by calling it an "eſſential *part*." But will this gentleman, who is ſo very fond of diſtinctions and refinements, be ſo kind to inform us, of how many *eſſential* parts obedient faith conſiſteth; and under which of thoſe *eſſential* diviſions we are to rank *dipping?* Does he imagine, that the *eſſence* of faith will admit of being divided, ſubdivided, and re-ſubdivided, like the circumlocutory jumble of certain tedious harangues? We think dipping an abſolute *non*-eſſential even in thoſe,

thoſe, who think it their duty to ſubmit to it; becauſe the *eſſence* of obedient faith can and does ſubſiſt in thouſands who never were dipt; and becauſe many who have been immerſed, were never partakers of the *one* eſſential *baptiſm* of the Spirit.

II. This part of the ſubject naturally leads me to p. 116,—118, of your pamphlet, where you reſume your doctrine of *eſſentiality*, and vent a great deal of abuſive rage at the manner, in which I have expoſed and refuted it. Indeed, this is our author's invariable method. When argument fails him, he flies to abuſe; in which he ſeems to poſſeſs not a little fertility of invention. However, I have not ſo great reaſon to complain, when I reflect, that he has treated with ſtill groſſer illiberality, the whole body of the *primitive Fathers*; and attacked our eſtabliſhed Church with all the effrontery of open invective, and with all the ſcurrility of ironical ſneer. For this piece of moſt conſummate indecency I ſhall reſerve a few animadverſions, in their proper place.—But to return;

In p. 132, of my *Letter to a Baptiſt-Miniſter*, I have preſented Mr. *M.* with five arguments, to prove that dipping is "not *eſſential* to the obedience of faith." Theſe he never once touches. Indeed, why ſhould he? ſince they were likely to burn his fingers. I have alſo endeavored to throw ſome light into the *Babel* of his confuſed doctrine, by laying before him two appoſite illuſtrations in p. 134, 135. Theſe alſo he has thought

proper to pafs over, for reafons beft known to himfelf. Thus, argument and illuftration are as much loft upon this gentleman, as the moft delicious and falutary food is, upon the depraved appetite of a fick man. Our author is fo full of himfelf, and fo conftantly affected with a *fupercilious naufea*, that he rejects, with fqueamifh indifference, and haughty difdain, every illuftrative and argumentative mode of ftating truth; calling it fometimes "*egregious nonfenfe*," at other times, "*magifterial bombaft*." This evafive and *cavalier* method of treating an author's arguments, is well expofed and reprobated by a great writer. "It ufually happens, that this *confidence* does but betray men's *ignorance*, and fhew, that many make that up in *paffion*, which they want in *reafon*; zealoufly condemning what they little underftand. And, I have obferved it is the TRICK of fome, that can fcarce give a reafon for any controverted part of their creed."

But, let us fee how Mr. *M.* extricates himfelf from the force of my arguments, and from the embarraffment in which an invincible attachment to abfurdity has involved him. I charge him, upon information, with faying that, "adult-dip-"ping is *effential* to the obedience of faith, though "not to falvation." This he *denies* in the following terms. "I did not expref myfelf in "*fuch* words, nor in words which had fuch a "*meaning*." p. 116. No! Let us compare notes, and proceed to a fair examination. That you have repeatedly acknowledged the *negative* part of

of my charge (" dipping is not *eſſential* to *ſal-* " *vation*") you will not deny. It is the *affirmative* part therefore that remains to be proved. You declare that you never did expreſs in *ſuch* words or in words carrying ſuch a *meaning*, that " adult- " dipping is *eſſential* to the obedience of faith." I ſay you did; and I prove it from the declarations of your own pen. P. 116, theſe are your very words: " I *ſaid* that a ſubmiſſion to the " ordinance, *was*, in thoſe, who were proper " ſubjects of it, ESSENTIAL *to the obedience of* " *their faith.*" Again, in p. 117, you ſay, " It " is to all thoſe, who are convinced of its being " a duty, ESSENTIAL *to the obedience of their* " *faith.*" You repeat it a *third* time in p. 118. " *A ſubmiſſion to it is* ESSENTIAL."—Now that the reader may have a fair opportunity of judging between us, I ſhall in the following columns, compare Mr. *Medley* with himſelf.

Mr. *M.* negative.	Mr. *M.* affirmative.
" I did NOT expreſs myſelf in ſuch *words*, nor in words which had ſuch a *meaning*," viz. That adult-dipping is eſſential to the obedience of faith. p. 116.	" I SAID that a ſubmiſſion to the ordinance (of adult-dipping) WAS, in thoſe, who were proper ſubjects of it, ESSENTIAL *to the obedience of their faith*," p. 116.—" It IS, to all thoſe, who are convinced of its being a duty, ESSENTIAL *to the obedience of their faith.*" *Ibid.*—" A ſubmiſſion to it is ESSENTIAL." p. 118.—" You are moſt heartily welcome, *to* publiſh it, from *Dan* to *Beerſheba*, that I, *Sam. Medley*, do *from my heart*, think, believe, and ſay, that believer's baptiſm, is ESSENTIAL *to the obedidience of faith.*" Mr. *M.*'s private letter to the author.

The

The foregoing columns exhibit Mr. *M. ſelf-compared, ſelf-contraſted,* and *ſelf-condemned.* The column on the *left* ſide introduces Mr. *M.* as *denying* that he ſaid "adult-dipping is *eſſential* to the obe-"dience of faith." Yet in the *right* the very identical denier, once, twice, thrice, four times *affirms* it. Which of theſe Meſſrs. *Medley* and *Co.* are we to credit? The *negative*, or the *affirmative* one? For my own part, I have a three-fold reaſon to belive the *latter*; becauſe in the mouth of three witneſſes, viz. Mr. *M.* from the *pulpit*, Mr. *M.* from the *preſs*, and Mr. *M.* from his *ſtudy*, yet identically one, *every word* of my charge *is eſtabliſhed.* And I leave the reader to judge, whether the natural inſcription on the above columns, ought not to be *Logica Medleienſis!*

But our author has deviſed a few *loop-holes* for himſelf. Let us ſee, whether in his attempts to ſlip through them, they do not cloſe the tighter on the neck of his evaſive ſhifts. (1) P. 118, he ſays, dipping is "*eſſential* to all thoſe who are "*convinced* of its being a *duty*." Then, if the reſtrictive cloſe of this ſentence has any meaning, it muſt imply, that dipping is NO *duty* to thoſe who are NOT *convinced* it is. The Pœdobaptiſts are much obliged to our candid *eſſentialiſt* for this conceſſion. May we not hope for a ſtill ſtronger one in ſome future publication? But, what a curious *eſſential* has Mr. *M.* contrived for us! ſuch as varies its application and importance, according as the wind of conviction blows! So that, to thoſe, who *are* convinced of it, as a duty, dipping is

is an *essential*; but to those who are *not*, it is a *non-essential*. Ah! Sir, this single concession, distinction, or call it what you please, as loudly proclaims the *non-essentiality* of dipping, as the self-contrasted columns do their author's glaring self-contradictions.

(2) Another explanatory shift, which our author gives us, is couched in the following words. "I said, it is *essential* to the obedience of faith, in "opposition to *indifference in religion*; and I say "so still." p. 116. This is an insinuation, which, together with the exceptionable doctrine that ushers it in, I hope Mr. *M.* will, at some future lucid interval, publicly retract. If a non-submission to dipping be a mark of "*indifference in* "*religion*," then, by a parity of reason, submission to it must characterize religious fervor. And, if Mr. *M.* abides by his own principle, he must set dipping upon an equality with a moral precept; † yea with the general spirit of vital christianity.

† Dr. *Stennett*, in the preface to the first part of his *Remarks* on Mr. *Addington*'s Treatise, drops the following candid acknowledgement. "It is possible the zeal of Baptists may exceed. This is the case, when "an *undue stress* is laid upon baptism. Now, it is certain that *they* lay "an undue stress upon this sacred rite, who maintain that it is neces-"sary to salvation, or place it *in the same point of view*, with a *moral* "*precept*. But, if there are any Baptists who do this, I profess I do "not know them."------On this concession I beg leave to observe, that 1 Mr. *M.* seems indirectly to make dipping necessary to salvation, by maintaining it is *essential* to the obedience of faith; unless some person be so ingenious as to find out a distinction between what constitutes the *essence* of obedient faith, and what is necessary to salvation; which I confess is not *my* case. 2 That Mr. *M.* places dipping "in the same "point of view with a moral precept" is plain, from his opposing a submission to this ceremony to "*indifference in religion.*" So that, 3 I leave it to the Doctor's candor to determine, whether Mr. *M*'s zeal has not "*exceeded*" here the bounds of truth; and, whether, if he never knew one of his brethren before, who laid an "*undue stress*" on dipping, he does not know *one* now?

tianity. A principle this, which will bring after it a train of abſurd and dangerous inferences. For if "*indifference in religion*" is to be determined by a ſubmiſſion to dipping as a ſtanding criterion; then, according to Mr. *M.*'s own principle, he ought to entertain a very *indifferent* idea of the religion of his Pœdobaptiſt brethren, and to have a very exalted opinion of the piety of proſelytes to his own perſuaſion. A diſcrimination this, naturally reſulting from his aſſertion; which too manifeſtly tends to inſpire certain perſons with a fond conceit of the height of their religion; tho' perhaps, it has, too often, nothing for its foundation, but a mere ſubmiſſion to an outward ceremony. 'Till therefore, Mr. *M.* can give us arguments to evince the indifference and lukewarmneſs, of thoſe who are not proſelyted to dipping, ſtronger than his inconcluſive *ipſe dixit*, he will give us leave to look upon this and every ſuch uncandid inſinuation, as refuted by ſtubborn matter of fact.

III. Our author, as if apprehenſive, that his crude unſcriptural aſſertions had involved him in inextricable abſurdity, endeavors to prove myſelf, and the Church of *England* to be equally blended in the ſame unfortunate predicament; in order probably that with ſome company he may be kept in countenance a little. But his attempts here are as void of demonſtration, as his manner is deſtitute of decorum. Thus he expreſſes himſelf.

" Were it ſo, that I had even inſiſted that bap-
" tiſm is eſſential to ſalvation, I ſhould have ſaid
" no

" no more, than the *Mother of abominations* has " tranſmitted to her *Daughter*, and ſhe to her *Son*, " the *Vicar of St. Alkmond*'s; for your excellent " Church (in her 9th Article) plainly inſinuates, " that baptiſm is *eſſential to ſalvation*, by making " it (as well as faith) a *pre-requiſite* to deliverance " from condemnation." p. 117.

I am heartily concerned to ſee ſuch an extravagant ſally of groundleſs abuſe from Mr. *M.*'s pen; and can only account for it, upon a ſuppoſition, that his mind was previouſly thrown into a violent perturbation; which ſeems to have been heightened, in proportion to the difficulty he found, in diſengaging himſelf from the tramels of a groſs abſurdity. The truth is, our author ſeems to make a retreat from the force of argument, and he endeavors to do it with as good a grace as poſſible, leſt his flight, ſhould appear altogether inglorious: for, as he flies, like a true *Parthian*, he levels an arrow of retaliating cenſure at the Church of *England*; but, the misfortune is, inſtead of doing any execution, it recoils with a double reverberation on the fugitive marksman himſelf. (1) He quotes the 9th Article, to prove that our Church makes " baptiſm eſſential to ſalvation." The Article, to which Mr. *M.* refers, treats of *original ſin*; the infection of which it ſuppoſes, in ſome degree to remain even in the regenerate; one of whoſe grand bleſſings is deſcribed in the following words. " There is no condem- " nation for them that believe and are baptized." This is the paſſage, which he thinks ſo ſtrongly

favors his doctrine of eſſentiality. But it is wide of the mark. Our Church adhering to the letter of ſcripture, does not ſay more, than our LORD does in *Mark* xvi. 16. "He that believeth and is baptized ſhall be *ſaved*." Indeed the Article does not ſay *ſo much*; for, whereas, a being *delivered from condemnation*, expreſſes only the *negative*, the term "*ſhall be* SAVED," comprehends all the *negative* and *poſitive* parts of ſalvation. So that, if we argue from Mr. *M.*'s abſurd premiſſes, it may be proved, that our LORD himſelf ſuſpends the attaining everlaſting ſalvation on a ſubmiſſion to baptiſm. Let us ſee then how Mr. *M.*'s reaſoning will look, when reduced to a ſyllogiſtic form, and when applied to our LORD's words.

Mr. *M.*'s Logic *Methodized.*

I.

That church, which ſays "there is no condemnation to them that believe and are baptized," makes baptiſm *eſſential to ſalvation:*

But the Church of *England* in her 9th Article ſays, &c.

Therefore the Church of *England* makes baptiſm *eſſential to ſalvation.*

——— *Extended.*

II.

If the terms "*there is no condemation*" and "*ſhall be ſaved*" are upon the whole, equivalent and convertible, then our LORD, as well as the Church of *England*, ſays that baptiſm is eſſential to ſalvation: But

But thoſe terms are equivalent and convertible.

Therefore, according to Mr. *M.* our LORD makes baptiſm eſſential to ſalvation.

——— *Retorted* and *Refuted.*

III.

If it be abſurd and fallacious, to infer, that our LORD makes baptiſm *eſſential to ſalvation*, becauſe he ſaith "He that believeth and is baptized, ſhall be ſaved;" then it is equally ſo to draw a ſimilar inference from the words of the Church of *England* in her 9th Article:

But it is abſurd and fallacious to draw an inference in the former caſe:

Therefore it is equally abſurd and fallacious to draw a ſimilar inference in the latter caſe, viz: to infer, that the 9th Article makes baptiſm eſſential to ſalvation, becauſe it aſſerts "there is no condemnation to them that believe and are baptized." *q. e. d.*——So that, although ſome exceptionable *modes* of expreſſion may occur in other parts of our Church-ſervice, yet here, I am certain our author has no ground of complaint, unleſs he will dare to arraign the language of inſpiration itſelf. And, when he inſinuates, that the ſcriptural expreſſion I have defended, contains an error, "tranſ-" mitted from the *Mother of abominations*;" his inſinuation throws a groundleſs reflexion on the eſtabliſhed Church, and borders on indirect blaſphemy. What! Sir, will you, upon cool deliberation, maintain that an expreſſion tantamount to the declarations of Truth itſelf, is the offſpring of

the *mother of* erroneous *abominations?* Surely you will not. Therefore *I wot that through ignorance* and precipitancy, you ſhot this unguarded bolt.

(2) When you inſinuate, that the Church of *England* is "a *daughter* of the *mother of abominations*," do you think, that either decency or truth will ſupport the audacious inſinuation? And, when you repreſent me as allied to the ſame abominable parent of errors, by only one intervening remove, do you not throw out ſuch an oblique reflexion on the Goſpel-Miniſters of the Church of *England*, as they by no means deſerve? According to your Logic, our Church is the *daughter* of *Rome*, becauſe ſhe is reformed from thoſe errors, which once overſpread the kingdom. So that, it ſeems, the light of a glorious *Reformation* has not cut off the relation between *Rome* and *England:* and altho' the penetrating rays of truth have diſcovered and diſpelled the darkneſs of Popiſh error, yet the affinity between the *mother of abominations* and our reformed Eſtabliſhment, ſtill ſubſiſts. But, before you can demonſtrate this relation, you ſhould firſt propoſe a reconciliation between *Chriſt* and *Belial*, a coalition between *truth* and *error*, and a compatibility between *light* and *darkneſs*. 'Till you can reconcile theſe irreconcilable oppoſites, your obſervation as much fails in argument, as it ſeems with abuſe.—According to your mode of ſtating eccleſiaſtical genealogies, becauſe I am a Miniſter of the *Church of England*, therefore I am a *Grandſon* of the *Mother of abominations*. This refined compliment deſigned for the *Vicar* of St. *Alkmond's*, neceſſarily

neceſſarily affects all and every of his evangelical brethren in the preſent day; and I refer it to *their* conſideration, whether our Anabaptiſt can entertain any *real* regard for perſons, whom he publicly ſtigmatizes as the *offspring* of the *mother of harlots*; and whether, the man, who has the face to characterize us by ſuch an infamous ſtigma, is not equally an object of pity and contempt.—But our author's defamation does not ſtop here. His genealogical aſperſion involves *all* that ever were Miniſters in our reformed Church; and conſequently all thoſe venerable names I have mentioned, in p. 121, of my *Letter to a Baptiſt-Miniſter*. So that, now, beſides repreſenting *them* and *us* as "BLIND *in part*" he has thrown an additional ſhade into our characters, by giving us the implicit title of "*Grandſons of the Mother of abominations.*"

——— *Sic falſis* FALSA *remiſcet!*

As a Miniſter of the Church of *England*, and a ſubſcriber to her doctrinal articles, I believe and preach that evangelical ſyſtem, which was reprobated under the *Marian perſecution*, but emerged from its temporary eclipſe during the auſpicious reign of the illuſtrious *Elizabeth*. I profeſs therefore to hold no other doctrines, but thoſe of the reforming *Deborah* and of her reforming *Biſhops*; doctrines, which in their very nature are diametrically oppoſite to *Popery*, and which conſtitute the very glory of *Proteſtantiſm*. But, notwithſtanding this, I am ſtill a Miniſter of the Church of *England*; and this is the crime, on account of which

which I am held forth to public view, as nearly allied to the *Mother of abominations*.

If then, a man be a deſcendent of an antichriſtian Church, merely becauſe he is the ſon of a national eſtabliſhment, which founds its reformation and departure from the errors of that Church on the truth of God; am I not kept in countenance by an illuſtrious train of venerable *Reformers?* And yet, muſt not they, and all that noble army of *Martyrs*, who bled to death for their invincible *oppoſition* to *Popery*, in the reign of Queen *Mary*, be one vaſt martyred family of the *Mother of abominations?* See then, whither Mr. *M.*'s reflection tends. By calling the Church of *England* the "*daughter*" of *Rome*, he ſtigmatizes our *Reformers*, *Martyrs*, *Miniſters*, &c. as ſo many "*grandſons* of the *mother of abominations*."

Hoping, that our author will, in ſome future cool interval, retract ſuch indecent aſperſions; and wiſhing that he may learn to ſpeak of our Church, in language a little more decent; I ſhall lay before him the declaration of one, who, tho' neither a miniſter nor member of the Church of *England*, yet bore a reſpectful teſtimony to the truth of her doctrines and the purity of her worſhip. The perſon I mean is BEZA, whom Mr. *Toplady* diſtinguiſhes by the title of "*illuſtrious*" and whom he calls "*Calvin*'s learned colleague and ſucceſſor." As the declaration is very remarkable, in order that it may appear to the utmoſt advantage, I will tranſcribe Mr. *Toplady*'s remarks,

remarks as well as the hiſtorical introduction of the impartial *Strype* which uſher it in.

" Toward the decline of Queen *Elizabeth*'s reign" ſays Mr. *Toplady*, " when oppoſition ran high againſt the outworks of the church; the oppoſers *affected* to give out, that their objections were authorized, and their meaſures countenanced, by the moſt learned foreign Proteſtants: and, eſpecially, by BEZA. This being ſoon known at *Geneva*, that great man thought it his duty, to exculpate himſelf from a charge ſo ungenerous and unjuſt: which he took care to do, in a letter to *Whitgift*, then Archbiſhop of *Canterbury*. While the Archbiſhop" ſays *Strype* " was endeavoring to ſuppreſs the male-contents againſt *Epiſcopacy* and the *Church of England* in its preſent eſtabliſhment; he receiveth, *March* 8th, (1591,) a letter from *Theodore Beza*, the Chief Miniſter of *Geneva*, WHEREIN HE, by owning, *with all reſpect*, the Archbiſhop, and the reſt of the *Engliſh* Biſhops, and their *government* of this church, GAVE A NOTABLE CHECK to theſe *new Reformers*, who bore out themſelves much with his (*Beza*'s) authority. It ſeemed to have been written by him, in anſwer to one from the Archbiſhop, blaming him, for his (ſuppoſed) meddling with the Church and State of *England*, without any lawful commiſſion. In defence of himſelf, he (*Beza*) returned an anſwer; part whereof was, as followeth: That *whereas his Lordſhip thought it meet, in his letters, to move them*, (that is, to move the *Geneva* Divines) *to think well of this Kingdom, and of the* CHURCH

CHURCH *here, and the* GOVERNMENT *thereof; it troubled both him and* SADEEL (another of the Miniſters of *Geneva) in ſome ſort: as being greatly afraid, leſt ſome ſiniſter rumors were brought to him* (the Archbiſhop) *concerning them; or, leſt what they had written, concerning Church-government, (properly againſt the Antichriſtian tyranny* of the *Roman* Church,) *as neceſſity required, might be taken, by ſome, in that ſenſe, as though they ever meant to compel, to their order, thoſe Churches, that thought otherwiſe.—That ſuch* ARROGANCY *was far from them: for,* (added *Beza*) *who gave us authority over any Church? And that they by no means thought, ſo* SUBSTANTIAL MATTERS *were kept, that there ought nothing to be granted to antiquity, nothing to cuſtom, nothing to the circumſtances of places, times, and perſons.*" So wrote BEZA: or, to uſe Mr. *Strype*'s own words on the occaſion, " Thus did *Beza* and *Sadeel*, in the name of their Church, profeſs to the Archbiſhop, their RESPECT, HONOR, and APPROBATION of the CHURCH OF ENGLAND." *

What a contraſt is the venerable *Beza* to our Anabaptiſt! The former owns " *with all reſpect*" both the *Miniſters* and *Government* of the Church of *England:* the latter treats both the one and the other, with all the diſreſpect, that petulance and ill-breeding can ſuggeſt.—The former, according to *Strype*, " profeſſed his *reſpect, honor*, and *approbation* of the *Church of England:*" the latter, without the ſmalleſt ceremony, makes her of *Popiſh*

* See the Rev. Mr. *Toplady*'s *Hiſtoric Proof* of the *Doctrinal Calviniſm* of the *Church* of *England*. P. 378 and 9.

extraction,

extraction, and roundly ſtyles her the " daughter "of the *Mother of abominations.*"—The former thought it downright " *arrogancy*" to judge, meddle with, or condemn a national Church, in which " SUBSTANTIAL MATTERS" were preſerved: but the latter, although he is conſcious, that the *ſubſtance* of glorious Goſpel-truth is retained in our Church, nevertheleſs abuſes her, as if her whole ſyſtem was nothing but *wood, hay and ſtubble.* And, what heightens the contraſt between the learned and venerable Miniſter of *Geneva* and the Anabaptiſt of *Liverpool*, is, that the former bears ſo honorable a teſtimony to the *epiſcopal* Church of *England*, though he himſelf was Member of a Church, whoſe government was *Preſbyterian.* Mark the difference between the ſenſible and pious effuſions of *candor*, and the indignant overflowings of *bigotry!* What would *Beza* have thought of our Anabaptiſt, had he heard him ſtyle our Church the " Daughter of *Rome*," and her Miniſters the offſpring of that " Mother of abominations?" What! but that the defamation originated from the moſt ungrateful and wanton abuſe of that religious liberty, which the defamer himſelf enjoys in a country, whoſe eccleſiaſtical eſtabliſhment is interwoven with her civil conſtitution! *

O Thus

* Our national church-eſtabliſhment is ſo blended with the civil conſtitution of the realm, that any material injury done to the former, has always in ſome degree affected the latter; while the preſervation of both, is like guarding the heart and lungs, thoſe two principal parts in the animal œconomy. An awful inſtance in the former caſe this kingdom beheld, during its convulſed ſtate in *Cromwell's* uſurpation; an inſtance

Thus have I plainly analyſed Mr. *M.*'s divinity on his favorite topic: and, I believe, to every perſon of diſcernment, the analyſis has demonſtrated, that the component parts, in the heterogeneous jumble, are bigotry, ſelf-contradiction, legality, and abſurdity. And thus have I alſo, with ſome pains, endeavored to remove the illiberal abuſe with which his *language* is encruſted. In doing this, I have been obliged to hear a peal or two of harmleſs thunder, burſting from the angry cloud of our author's awakened fury againſt the Church of *England* and her ſons. The reader will probably not be ſurpriſed at the noiſe of all this defa-

inſtance of the latter kind we now ſee in the defenſive oppoſition made to the independent claims of revolting *America*. Without the ſmalleſt pretenſions to prophetic impulſe, I may venture to affirm, that *monarchy* and *epiſcopacy*, will always ſtand or fall together in *England*. If ever therefore our *eccleſiaſtical* eſtabliſhment ſhould undergo a radical alteration, ſo will, in all probability, our *civil* conſtitution, too; and *vice verſâ*. For, hitherto, every attempt made to aboliſh *monarchy*, hath aimed a conſequent blow at the eradication of *epiſcopacy*: and this affords one reaſon, among many others, why myſelf, and the ſons of our happy eſtabliſhment in general, ſo warmly diſapprove of *America*'s bold ſtrides to a total independence. If Mr. *M.* therefore, will but calmly conſider, that the *King*, who is the firſt of the three eſtates of Parliament, is alſo acknowledged *Head* of our national Church; that the epiſcopal Governors of our Church conſtitute a part of one branch of the legiſlature; that King, Lords and Commons, unite in ſupporting our eccleſiaſtical as well as civil eſtabliſhment; and that Church and State are blended in one important coalition; he will not be ſurpriſed that I charge him with "throwing out *wanton witticiſms*" and wanton *falſhoods* too, againſt the *higher powers*, from whence his privileges, as a Diſſenter, originate. For, if according to Mr. *M.* the Church of *England* be the *daughter* of *Rome*, then his Majeſty muſt be the royal Patron of Antichriſtian error; the Biſhops and ſubordinate Clergy are abettors of Popery; and the three eſtates of Parliament join in eſtabliſhing the decrees of the *mother of abominations*. All this is naturally implied in your ſhameful inſinuation: and, whether it does not come under the predicament of abuſing the *powers that be*, and of *ſpeaking evil of dignities*, I leave it to your cooler reflexions to determine.

matory

matory thunder, if he recollect the obſervation that introduced this chapter. Mr. *M.* is in the very bottom of *the pit*: and, two or three diſappointed efforts to riſe, have thrown him ſo effectually on his back, that there he lies, bluſtering, and bellowing at the Church of *England* and me.

IV. However, notwithſtanding this abuſive roar, I am willing to ſtand at the pit's mouth ſtill, and to offer a ſcheme for his deliverance. In ſhort, Sir, I would adviſe you to give up your falſe doctrine of the *eſſentiality* of dipping. You have got into a labyrinth: and, by attempting to eſcape through the ſame way that you firſt entered, you only get farther and farther into the intricate mazes of error. In order that you may facilitate your eſcape, I propoſe to you the following *clue*. You have aſſerted again and again, that adult-dipping is *eſſential* to obedient faith: but, you do not conſider, that what is the *eſſence* of any thing, conſtitutes its *being* or *exiſtence*. Thus the *eſſential* difference between a *man* and a *brute* is, that the one *reaſons*, but the other does not. If a perſon were to aſſert, that, becauſe a man has a *reaſon* why he eats and drinks, that therefore eating and drinking are *eſſential* to his *reaſoning faculty*; he would maintain an abſurdity, in much the ſame ſtyle with yourſelf, when you aſſert, that becauſe you have your own private reaſons, for urging a ſubmiſſion to dipping, as a declarative obedience to the injunctions of Anabaptiſt communion; therefore dipping muſt be *eſſential* to the obedience of faith. But it is no more eſſential to it, than meats

and drinks conſtitute the kingdom of God. The *eſſence* of obedient faith is *a ſubmiſſion to the righteouſneſs of God, and a uniform obedience to the moral precepts of his law.*

This is the *clue* I propoſe to you, for your eſcape out of the labyrinth of legality. 'Till you are pleaſed to accept of it, you know what I have a toleration from yourſelf to publiſh to all the world, in a remarkable paſſage of your private letter.

" You are moſt heartily welcome, to publiſh " it from *Dan* to *Beerſheba*, that I, *Samuel Medley*, " do from my heart, think, believe, and ſay, " that believer's baptiſm is *eſſential* to the obedi- " ence of faith!"

But, as I am not altogether without hopes, that you will, in ſome future period, ſend forth your *retractations*; who knows but I may yet receive a commiſſion from the author of the above declaration, empowering me to publiſh to all the world his *ſecond thoughts?* viz. " That baptiſm is NOT " *eſſential* to obedient faith." 'Till that happy change takes place, do conſider, Sir, what you have virtually authorized me to promulge.—— (1) That you aggrandize *dipping* into an ESSENTIAL: (2) That you make it the very *being* of obedient faith: (3) That you hereby confound eſſentials with non-eſſentials: (4) That you ſully the glory of the goſpel, by attributing that to an unimportant ceremony, which enters into the very nature of evangelical obedience: (5) That, like the judaizing teachers in *Galatia*, you *legalize* the

the evangelical ſyſtem: (6) That you are determined, wherever you go, to recommend this *Galatian leaven:* (7) That conſequently you are reſolved by a bigoted attachment to dipping, to diſturb the peace, and embarraſs the minds of the LORD's people: (8) That you mean hereby to be the bearer *vivâ voce* of your own abſurdities: (9) That you have denied what you have acknowledged, and acknowledged what you have denied, by the moſt viſible ſelf-contradiction of Mr. *M. negative* and Mr. *M. affirmative:* * (10) That you have aſſerted, what you cannot prove; and have attempted to prove, what has neither ſcripture nor logic for its foundation: (11) That in your extraordinary efforts of this nature, you have diſcovered the impotence of your arguments, in the very profuſion of railery that clothes them: (12) That your manner of preſſing the Church of *England* and me into your ſervice, is a poor, evaſive ſhift: and that the abominable epithets, you affix to both, ſavor more of impotent indignation, than of charity or truth.

This, Sir, is the round dozen of abſurdities and miſtakes, wrapt up in the declaration, which you have tolerated me to publiſh: and I am heartily ſorry, for your own ſake, that neceſſity is laid upon me to expoſe the inconſiſtent author.

V. But, now, even admitting, that you maintain baptiſm is *not* eſſential to ſalvation; how does your conſtant practice correſpond with this received principle? If you do not think ſubmiſſion

* See the contraſted columns, p. 93.

to

to dipping, a part, or condition of ſalvation; why do you preſs it with ſuch earneſtneſs on thoſe, who are already complete in *Chriſt*, through believing? It is a generally-eſtabliſhed maxim throughout your churches, to prohibit your members from all communion with thoſe that do not make dipping eſſential to the ordinance of baptiſm: and, it is notorious, that perſons, for no other crime, ſave that of *communicating* with other chriſtian churches, have been expelled from your communion. Inſtances of this nature are not infrequent. Now the Apoſtle ſaith, *We are all the children of God by* FAITH *in Chriſt Jeſus. Gal.* iii. 26. You will not deny, but thouſands of ſuch believing children are to be met with among *Pædobaptiſts:* you will alſo admit, that they are, by faith, *united* to their *living Head:* that they are, by virtue of ſuch union, real *members* of his myſtical body: that they are, in conſequence of this myſtic fellowſhip, cemented together in a ſpiritual *communion*, as the ſeveral members of the body are united to the head and to each other, in an harmonious connexion and ſubordination: that they are "*by* ONE SPIRIT (and not by one particular mode of diſpenſing an ordinance) *baptized* into ONE body:" 1 *Cor.* xii. 13. And that they are inveſted, through their *living Head*, with all the bleſſings of the new and everlaſting covenant.—Now if you grant this, (and deny it you cannot, without flying in the face of revealed truth;) upon what principle, do you exclude from externals, thoſe, who are joint-partakers with you of the

the *eſſentials* of true chriſtianity? If you do not look upon dipping as an eſſential *part* of ſalvation; why do you publicly diſavow all church-communion with thoſe, who are "the body of Chriſt" as well as you "and members in particular?" 1 *Cor.* xii. 27. If living faith in the Son of God, and unfeigned love to the brethren, be the two eſſential bonds in the *communion of ſaints*; why do you virtually break theſe ſacred ties, and ſpoil the harmony of this divine fellowſhip, by expelling from your communion, thoſe, who differ from you on a point of allowed unimportance? Is it *cold water* or the living baptiſm of the Spirit, that conſtitutes the bond of your communion? If the former; then who would envy a church ſuch a *frigid cement?* If the latter; why reject your brethren, who ſhare in the bleſſings of that eſſential fellowſhip?

VI. The reader will not be ſurpriſed, that I put theſe ſerious interrogatories to our Anabaptiſt, when I lay before him the ſaid Anabaptiſt's explicit declarations, in p. 46, of his pamphlet. Theſe are his words: "We muſt declare, that we do "not look upon them" (all the chriſtian churches of Pœdobaptiſts in the world) "as churches "conſtituted, with all that *regularity*, which God "has ordained; which will beſt conſiſt with the "beauty of goſpel-worſhip; which will diſtin-"guiſh the *church* from the *world*; and redound "moſt to the *edification of the body of Chriſt.*"

Here our Anabaptiſt *ſpeaks out:* like a man, determined to exalt *the church*; to aggrandize its ſuperior

ſuperior dignity above all its rivals; and to make Anabaptiſm the glory of the whole earth. To the above curious paragraph, I muſt naturally join *his* and Dr. *Gill*'s PROPHECY. "I firmly believe "with Dr. *G.* that, when the church of *Chriſt* is "purged from her remaining *droſs*, theſe *corrup-* "*tions* will alſo be done away; and *that the time* "*will come, when infant-ſprinkling will be no more* "*practiſed in the world.*" Whether this remarkable prophecy was uttered by the Doctor, *tanquam ex tripode*, upon the commencement of, what his *echo* is pleaſed to call "an *inſight* into baptiſm;" or whether it was *cygnea cantio*, the *ſwan-ſong*, that cloſed his prognoſtications and his life; I fancy, it is not very material to inquire. As the Doctor has not fixed the preciſe period, wherein his prophecy will be accompliſhed; and as his *echo* hath thrown no additional light, upon this circumſtance; we are left at an abſolute uncertainty, as to the *time* when, the *manner* how, and the *perſons*, by whom, this important event is to take place. For my own part, I think, that Anabaptiſm ſtood the faireſt chance of being *the Eſtabliſhment*, under the friendly auſpices of the *Uſurper*, when *dipping* was even made the high-road to military preferment: and that, ſince it loſt the day then, by the happy re-eſtabliſhment of monarchy and epiſcopacy, it will never be likely to ariſe at the ſummit of its expected glory, unleſs a more glorious reign of the *Rump* ſhould be reſtored; unleſs another ſet of enthuſiaſtic *regicides* be raiſed up, to ſcour the land; and unleſs another *prophetic phæno-*

menon,

menon like *Thomas Muncer*, or another redoubtable monarch, like *John of Leyden*, in rebellious coalition, ſhould go forth, to reſtore the anarchy and confuſion of the famous *German* Æra, in 1525; and unleſs Anabaptiſm ſhould be more ſucceſsful in its projects, than it has hitherto been, under the foſtering influence of *Britiſh* or *German uſurpation*. Unleſs ſuch national convulſions as theſe ſhould be revived, and the ſtandard of rebellious bigotry, ſhould attract more numerous adherents, I think Anabaptiſm ſtands but a poor chance; and that Infant-baptiſm will not meet with ſo univerſal an abolition, as might be wiſhed. If, therefore, after two ſuch prophets as Dr. *G.* and Mr. *M.* I may be permitted to offer my opinion; I really believe the prediction of this *prophetic Duumvirate* will be accompliſhed,—*ad Græcas calendas*. But, when that will be, I leave to the chronological diſquiſitions of the *ſurviving* prophet to find out. —But, I will venture to propheſy myſelf, viz. that, when the church of *Chriſt* is purged from her remaining droſs of party-ſpirit; inſtead of furious debates about comparative trifles, the general contention will reſpect the faith, once delivered to the ſaints: inſtead of quarrelling about modes and forms, which are but the ſhadow, we ſhall be eagerly in the purſuit after truth and righteouſneſs, which are the ſubſtance of chriſtianity: that the manifold breaches, occaſioned by the ſeparating hand of *ſchiſm*, will be healed thro' the mediation of brotherly-kindneſs; that *bigotry* ſhall ſtop her mouth, being ſtruck mute by the

more melodious voice of pacific love: that the ruder blaſts of party-zeal, which agitate the trees in the garden of God, ſhall die away into the gentle breezes of tenderneſs, charity and moderation; that profeſſors will no more ſeparate from each other, becauſe of thoſe trivial differences, that at preſent diſtract the church: that Anabaptiſts will drop their intemperate zeal for dipping: that the bond of church-communion will be no longer made to conſiſt in a particular mode of waſhing away the filth of the fleſh: and that Mr. *M.* himſelf, were he to live in thoſe halcyon-days of the church, would ſuſpend his warmth for cold water, and exhauſt all his zeal in preſſing the "one baptiſm;" that he would then ceaſe to be the narrow-minded devotee of bigotry, and commence the generous patron of unbounded catholiciſm.

'Till this happy ſtate of things arrives, let us examine our author's ſentiments reſpecting the preſent ſituation of the church; of which he exhibits a bigoted and partial repreſentation. As no compliments, poured on his own party, are too high: ſo no ſtyle can be too depreciating, when he ſpeaks of his differing brethren. He is always in the unfortunate extreme of fulſome panegyric or degrading invective. Having ſmiled at the joint prognoſtication of the two Anabaptiſts, reſpecting the future glory and univerſal eſtabliſhment of Anabaptiſm, let us analyſe our author's opinion concerning the reformed churches that practiſe Infant-baptiſm. Of theſe he declares, that

that " he does not look upon them as churches " conſtituted with all that *regularity* which God " has ordained." It is of no ſort of conſequence in what light he *looks upon* them, ſince it is manifeſt, his eye is jaundiced by bigotry; a diſorder this, that prevents him, as well from diſcovering the defects of his own, as from obſerving the excellencies of another party. And as to the *irregularity* he implicitly charges on all religious communities, but his own; I can only ſay, I wiſh our author would look at home. For, if frequent diviſions, religious animoſities, ſtrifes, contentions, be any proof of eccleſiaſtical irregularity, I know not a profeſſing body of people, whom the charge ſo juſtly ſuits: and, if I were even to make this an *argumentum ad hominem*, I fancy I ſhould not be very wide of my mark.

But, let us examine, wherein the boaſted *regularity* which is the glory of Anabaptiſm, conſiſteth. (1) It is ſuch as " beſt conſiſts with the beauty of " goſpel-worſhip." As I had always conceived not the moſt favorable idea of Anabaptiſm, I acknowledge I feel the leſs diſpoſed to admit this repreſentation of its *beauty:* Nor can the eulogium of our panegyriſt eradicate my prepoſſeſſions on this head. I acknowledge, that the publication of pure evangelical truth, conſtitutes the *eſſential* beauty of goſpel-worſhip; and that a variation in external modes can never deſtroy this eſſential, as long as the truth is preached and received: ſo that thus far, we are not reluctant in admitting the claims of *ſome* Anabaptiſts to the

beauty of gospel-worship. But, I ask, what becomes of this "*beauty*," when a congregation of Anabaptists are cursed with a false prophet? when the errors of the minister are transfused through the whole service? and when the unfortunate flock hear not the truth either in the *sermon*, the *prayer*, or the *hymn?* That this is the case in several instances, you will acknowledge. What becomes then of the "beauty" of gospel-worship? Is it preserved *because* the man *preaches*, *prays*, or sometimes *dips?* If you think it is; then you make the *essence* of evangelical beauty to consist merely in *preaching*, *praying*, *dipping*, &c. So that, according to such an absurd notion, the most hideous *deformity* of *damnable heresy* and the *beauty* of gospel-worship, may subsist together in one and the same congregation. But if you deny this consequence, as well as the premisses, from whence it is deduced; then you must grant, that if the *truth* be *not* preached, the essential beauty of gospel-worship is effaced; the glory of the LORD is departed; and that *Ichabod* should be written upon the door of the meeting. And if you grant me this, then I will easily demonstrate, that the Church, of which I have the honor to be a Minister, possesses a superior advantage, above you and all the Anabaptists in the world. For *wherever* the service of the Church of *England* is performed, although the pulpit and reading-desk often clash prodigiously; yet the congregation are sure *always* to hear the truth as in *Jesus* notwithstanding; *first*, in the *scriptures* of the old and new Testament, the reading

reading of which is never omitted in our church-ſervice; and *ſecondly*, in the ſound *liturgy*, evangelical *creeds*, and ſcriptural *collects*, which run through our public worſhip like a woof of gold, or guard it, againſt error, as a ſyſtematic barrier. Whereas, when a congregation are left ſolely to the diſcretionary effuſions of the preacher himſelf; how often are they put off with a *rotten ſermon*, a *rotten prayer*, and a *rotten hymn* too? So that perhaps they are diſmiſſed without hearing the ſmalleſt portion of truth, ſave in the ſingle ſentence that compoſes the *text*; which, in the hand of error, is ſo perverted, and adulterated, as to look no longer like itſelf. But this can never be *altogether* the fate of members of the eſtabliſhed church. Though error, for about twenty minutes, be publiſhed from the *pulpit*, yet the *reading-deſk*, for a full hour, is guarding the hearers againſt the ſhort-lived declamation: and we hope there are multitudes, who are judicious enough to diſcern the glaring contraſt, and reap advantage from our church-ſervice, though they may go away filled with diſappointment and chagrin at the heterodox ſermon.—So much for "the beauty of goſpel-worſhip." Proceed we now to conſider the *ſecond* particular in our author's boaſted church-*regularity*.

(2) He aſſerts, that the religious ſocieties of Pœdobaptiſts are not conſtituted, with that regularity "which will (N. B.) diſtinguiſh *the church* from *the world!*" Here our author, is ſo blinded by his rapid driving in the old cauſe, that he can diſcover

diſcover no other object but Anabaptiſm, arrayed in all the beauty and glory of the earthly *Jeruſalem*. The Anabaptiſts are "*the church*;" they monopolize *church-regularity*; and ſuch is the eccleſiaſtical irregularity of Pœdobaptiſts, that they deſerve no higher title than that of "*the world*;" and the world, you know, "lieth in the wicked one." As I have no hope, that our Anabaptiſt *Fervidus*, will view his brethren through the medium of candor, 'till he abate ſomewhat of the velocity of his furious driving; I therefore leave him peaceably to enjoy the dream of his *diſtinguiſhing* imagination. I beg only, that the reader would carefully ſmell this little ſprig of *Medleian divinity*; and judge, whether, inſtead of the odors of *charity*, it does not emit the bitter effluvia of the wormwood of *ſchiſm*. Sorry ſhould I be, if the reader carried the *bitter ſprig* in his *boſom*. Therefore I adviſe him, after he has diſcovered its nature by its *ſcent*, to drop it inſtantaneouſly, and to regale his ſenſes with the reviving fragrance of the *Roſe of Sharon*. This will prove an effectual antidote againſt every peſtilential vapor, that exhales from the fungus of bigotry; and ſave too, from thoſe noxious damps, ariſing from *cold water*, which chill the conſtitutional warmth of the healthy and the ſtrong.

(3) The third and laſt puff is, that the regularity aforeſaid will "redound moſt to the edification of the body of Chriſt." This is the finiſhing ſtroke to that pompoſity of language which diſtinguiſhes all our author's commendations of his favorite

favorite mode. How dipping can contribute to the edification of the body of Chriſt, I muſt own, I am not able to find out: nor indeed can I perceive the ſmalleſt connexion between *dipping* and *edifying*; except in the jingling termination of the words. The whole of our author's lucubration upon this ſubject reſembles "a ſun-beam and cloud connected with bands of ſmoke." If the reader chuſe to ſee, how widely his ſentiments differ from thoſe of ſcripture, I beg he would conſult *Col.* ii. 12; being fully perſuaded, that the iſſue of this ſcrutiny will terminate in a full conviction, that the eſſentiality of dipping contributes to the edification of the body of Chriſt, juſt as much as Mr. *M.*'s thoughts on the ſubject are allied to truth and ſenſe.

From the preceding obſervations, I am naturally led to propoſe the following queries.——

(1) Is it not the great deſign of the *Head* of the church, that "there ſhould be no *ſchiſm* in the body?" and do not the influences of the Spirit and the work of the miniſtry co-operate to this great and important end?

(2) Are not the reception of evangelical truth and the exerciſe of brotherly love the two eſſential bonds of communion, by which all the members of Chriſt are joined together in the ſame body?

(3) As theſe bonds of communion derive their eſſence, exertion, and continuance, from the Spirit of Chriſt, by whoſe divine agency the whole body of the church is animated and enlivened;

livened; are not therefore all the children of God, of every denomination under Heaven, ſharers in this general fellowſhip?

(4) Do not the different degrees of honor and uſefulneſs, which the members reſpectively poſſeſs in the human body, and the union ſubſiſting between them, illuſtrate that diverſity of official honor between particular members of Chriſt's myſtical body, and the harmonious connexion, by which they are blended together in one?

(5) Is this communion any more deſtroyed by the various differences in *non-eſſentials* among chriſtian denominations, than the union in the human body, is interrupted by the different *ſize*, *poſition*, or *clothing* of its ſeveral members?

(6) When the LORD's people agree in eſſential truth; is it not contrary to ſcripture, and repugnant to common ſenſe, that brethren ſhould wrangle, and unchurch one-another, about ſuch trifling cauſes of contention, as, whether we ſhould be dipt or ſprinkled with water in baptiſm; whether we ſhould receive the LORD's ſupper, ſtanding or kneeling; or whether we ought to pray with a form, or without one?

(7) Since the innumerable infirmities, connected with man's preſent ſtate of imperfection, render it impoſſible that there ſhould be a perfect and univerſal agreement in matters of *doubtful diſputation*; do not thoſe, who ſeparate from, and judge their differing brethren, by that very act of ſeparation, lay a virtual claim to infallibility?

(8) Since

(8) Since neither an agreement in externals will ſave, nor a difference in them, deſtroy a man; ſhould not profeſſors of every denomination reſolve to *think and let think*, on thoſe diſputable non-eſſentials?

(9) Where profeſſors differ about the externals of an ordinance, or the particular mode of diſpenſing it; ſhould this be any reaſonable bar to *Chriſtian communion?*

(10) If God himſelf vouchſafe to admit his people to fellowſhip with him, notwithſtanding their numerous failings and imperfections; ought not profeſſors to imitate his gracious condeſcenſion? And, ſhould not thoſe, who will ſit down together at the marriage-ſupper of the Lamb, unite upon earth, in a ſacramental prelibation of that eternal feaſt of love?

(11) Since Anabaptiſts make dipping ſuch an important affair, as to renounce communion with thoſe, who do not think it eſſential in the adminiſtration of baptiſm; do they not hereby viſibly diſown the *excellent of the earth*, and reject thoſe whom Chriſt hath received?

(12) When ſuch a comparative trifle can make men ſtand aloof from their brethren; are the principles, which ſupport ſuch conduct, likely to promote the glory of God, or the peace of the church?

(13) Since therefore Anabaptiſm manifeſtly tends to nurture diviſions; to interrupt the harmony of God's united people; to *unchurch* every Pœdobaptiſt community of Chriſtians upon earth; and to

deſtroy that fellowſhip, which ſubſiſts between the members of Chriſt's myſtical body: is it any breach of truth, or deviation from charity, to pronounce Anabaptiſm *a main pillar of bigotry?*

(14) Do not Anabaptiſts, who ſeparate from, and unchurch their brethren, for that, which is neither *in whole* nor *in part* neceſſary to ſalvation; give a ſad proof, that they are ſo far actuated by the narrow ſpirit of a *party*, and not by the generous motives of *candor* and *brotherly love?*

(15) Although, by thoſe plauſible inſinuations and low artifices, peculiar to a party-ſpirit, they may gain over proſelytes to *dipping*; is it probable, that a proſelytiſm founded on ſuch a *watery baſis*, will promote the glory of God, or contribute to the ſpiritual welfare of the inveigled proſelytes themſelves? *I trow not.*

(16) Is it to be wondered, that the very ſame ſpirit of ſchiſm which urges a ſeparation from all other Chriſtians upon earth, ſhould operate ſtrongly among the Anabaptiſts themſelves; and lay the foundation of thoſe inteſtine diviſions, for which they, as a people, are moſt remarkable?

(17) While therefore they lay claim to a ſuperior degree of purity, both in doctrine and diſcipline, above all their brethren; how comes it to paſs, that they agree ſo little among themſelves? Have they not reaſon to ſuſpect, that the bigotry, which they exerciſe towards others, lies deeply at the bottom of thoſe jealouſies, which diſtract and divide ſome of their own congregations? Does not this *leaven* need to be *purged out from among them?*

(18) Have

(18) Have Anabaptiſts a ſcriptural right, any more to *confine* their members, than to *monopolize* "*the church:*" Are not the children of God, in more ſenſes than one, *freemen* of *Chriſt Jeſus*, and members of his church at large? Are they not at liberty to attend the ordinances, wherever they think proper? And have bigoted diſciplinarians any right to bind them with a cord of church-authority, to this or the other congregation? Does not ſuch uncatholic diſcipline come under the predicament of *lording it* over the conſciences of God's people; and of exerciſing *dominion over their faith?*

(19) Though, by diſingenuous means juſtly deteſtable by every generous mind, the Anabaptiſts may increaſe the *number* of their proſelytes; yet is this any proof that their church is the more truly *floriſhing?* Rather, as their ſentiments are big with legality, and a contempt of their brethren; is it not to be feared, that ſuch as imbibe them are under the power of that bitter zeal, which, like a gangrene, eats into the very vitals of living Chriſtianity? And that, if ſome of the warm advocates for Anabaptiſm, were diveſted of their attachment to *cold water*, they would be ſtript of their *great all?*

(20) Since Mr. *M.* has now aggrandized dipping ſo highly, as to make it "ESSENTIAL to the obedience of faith;" ſhould he not either inform us, whether the *reſt* of his brethren are of the ſame mind? or elſe, upon a declaration of their *diſſent*, and a conviction of his error, ſhould he

not adopt the mortifying alternative of publiſhing his *recantation* of the exceptionable expreſſion, and of the falſe doctrine couched under it? He cannot reaſonably object to this propoſal, ſince, in the *atteſted challenge*, he has himſelf proclaimed his readineſs to *recant*; and that *publicly* too, whenever his errors ſhould appear to him, refuted by ſcripture.

(21) But if our author, through the predominancy of ignorance, prejudice and legality, ſhould ſtill perſevere in maintaining the *eſſentiality* of dipping; ought not his brethren, to reſcue Anabaptiſm from the juſt cenſure, it has incurred through his blundering pen? and to ENTER A PROTEST againſt his legal ſentiments? But if Mr. *M.* cannot be prevailed upon *palinodiam canere*; and if his brethren coincide with him in his novel tenets: is it not high time for the miniſters of *Chriſt* to cry aloud to profeſſors, in the cautionary language of St. *Paul*. "BEWARE OF *(catabaptiſm)* THE CONCISION?" *Phil.* iii. 2.

CHAP.

CHAP. III.

Some ſtrictures on Dr. Stennett's *confining the idea of* dipping *to the word* baptize.—*His virtual charge of our "departing from the authority of* Chriſt, *and "opening the door to a thouſand* innovations, *of "dangerous conſequence," retorted and refuted.*—*Mr.* M.'s *mode of* RIDICULING HIS BRETHREN, *expoſed; and his attempts to evade the force of my former ſtrictures on that head, proved to be deſtitute of truth and fair repreſentation.*—*Some preliminaries ſtated, reſpecting the* MODE *of baptiſm.*

AS my addreſs to Mr. *M.* upon a former occaſion, was intended principally to conſider the *ſubjects* of baptiſm; I therefore ſpent the leſs time in vindicating the *mode* of that inſtitution. Having never ſeen any formal treatiſe, upon this inferior part of the controverſy, either *pro* or *con*; my obſervations were the conciſe and natural reſult of ſcripture-inquiry. Since my late publication, however, I have had an opportunity of reviewing the ſentiments of other Pœdobaptiſts; as well as of examining the opinions of ſome of the moſt renowned advocates for the eſſentiality of *dipping:* and, upon an impartial examination of the arguments on both ſides of the queſtion, I am more confirmed, than ever, in my former ſentiments. I have carefully peruſed the recent controverſy between the Rev. Mr. *Addington* and Dr. *Stennett:* and, I muſt ſay, that however I may reſpect the latter of theſe two gentlemen, as a perſon

perſon of piety and learning; yet, his arguments, particularly in favor of immerſion, appear to favor more of the plauſibility of ſmooth addreſs, than of the ſolidity of concluſive reaſoning; and, when he is pleaſed to ſtyle our mode of adminiſtering the ordinance by ſprinkling or pouring of water, a "ſuppoſititious kind of baptiſm, *" we think the Doctor's inſinuation equally deſtitute of candor and truth.

I. If Anabaptiſts were content with maintaining their particular mode, only as the favorite badge of their party, without inſiſting on it as the *eſſence* of the ſacrament; our controverſy would be inſtantaneouſly at an end. But, when Dr. *S.* echoing the ſentiments of his brethren, does not ſcruple to affirm, that the word *baptize*, "*properly* and "*only* ſignifies *dipping*;†" and that "it is *impoſſible* "for any one, to give it a different meaning;‡" we are of opinion, that ſuch ſentiments have a direct tendency to ſupport the intereſts of that bigotry, which is too predominant amongſt Anabaptiſts already; and which, inſtead of receiving an additional ſpur from the Doctor's pen, ſtands manifeſtly in need of a reſtraining curb. Without ſtaying to conſider how far theſe inſinuations compliment the *abilities* of Pœdobaptiſts, who, in *criticiſm*, as well as divinity, are not a whit behind the chiefeſt of Anabaptiſts; I cannot help taking notice, that, if according to the Doctor, "it be "*impoſſible*" to give the word *baptize*, any other

* See the Doctor's Remarks, &c. P. 144.

† *Ibid.* P. 56. ‡ P. 44.

meaning

meaning but that of "*dipping*," then undoubtedly myſelf and others have undertaken a very arduous taſk; for, is it not more than *Herculean labor*, to encounter an *impoſſibility?* or to attempt the proof of a point, which, it is inſinuated, has nothing to authenticate or recommend it, but "*corrupt practice?*" However, notwithſtanding the Doctor's bold aſſertions, and the formidable appearance, which 146 cloſe pages, exhauſted in vindication of dipping, may carry in the eye of an inconſiderate reader; I will, for once, adventure a bold aſſertion, in the Doctor's categorical ſtyle; and ſay, that the word *baptize* does *not* ſignify dipping *only*, and that it is *not* impoſſible to prove, it has a different ſignification. Yea, and I will even venture, not only to aſſert, but to *demonſtrate* this; if ſcripture-authority; the criticiſms of lexicographers; the opinion of eminent divines; the conceſſions of even ſome Anabaptiſts; the ſentiments of primitive fathers and eminent reformers; and the uſage of Proteſtant churches, can be ſuppoſed to furniſh any ſolid materials for ſuch undertaken demonſtration.

II. In the apology, which Dr. *S.* makes for his invincible attachment to the peculiarities of his party, one would almoſt infer, from the ſolemnity of his ſtyle, that he thought theſe peculiarities were of the higheſt importance. Theſe are his words, "I know not how we can depart from it" (dipping,) "without affronting the authority of "Chriſt, and opening the door to a thouſand in-"novations of very dangerous conſequence." *

* Page 25.

How

How the relinquiſhing an unimportant mode ſhould be productive of "*innovations*,"—"*thou-*"*ſands*" of innovations,—and of "*very dangerous* "*conſequence*," I muſt acknowledge, I am not ingenious enough to find out. I can very eaſily conceive how an intemperate zeal for dipping, and a rigid determination to ſupport the cauſe of Anabaptiſm, may open a door to dangerous innovations; becauſe, of this, hiſtory affords an evident proof. Whence ſprung the troubles in *Germany*, in the beginning of the ſixteenth century? What was the origin of thoſe dangerous "*innovations*" both of a civil and religious nature, which ſpread terror and depopulation through a great part of the continent, and diſturbed *Luther* and his pious aſſociates in the work of reformation? Did they not originate from Anabaptiſm? Was it not a fiery zeal for a particular mode, that induced *Bernard Rotman*, the mad declaimer, *John of Leyden*, the infatuated monarch, *Muncer*, *Knipperdoling*, and all the other ringleaders of a deluded ſect; to adopt this wild poſition, viz. "*that* "*all who were not* RE-BAPTIZED *were to be account-*"*ed* PAGANS *and* INFIDELS?" and to extend it ſtill farther, by publicly declaring, that all ſuch "*were to be* KILLED?" * Who ſees not, that it was through the "*door*" of a rigid attachment to Anabaptiſm, that a formidable train of theſe moſt dreadful innovations entered? And who ſees not alſo, from theſe ſtubborn facts, that bigotry

* See Dr. *Featly*'s "*Warning for England*, in the famous hiſtory of "the *frantic Anabaptiſts*; their wild preaching, and practices in *Ger-*"*many*." P. 225.

in

in non-eſſentials is the natural parent of innovations. When the breaſt is enflamed by an inordinate zeal for the diſtinguiſhing badge of a party, the inflammation often increaſes to ſuch a degree, as to precipitate the unhappy zealot into the moſt violent meaſures. Zeal in ſuch a caſe, operates on the inflammable conſtitutions of bigots, as the paroxyſm of a malignant fever, does, upon the body. The human mind is wrought up to a pitch of frantic delirium, in the one caſe, as well as the other: and, it is not therefore, to be wondered, that bigots, during the paroxyſm of their fiery zeal, ſhould diſcover ſymptoms of madneſs, reſembling thoſe, which attack perſons in a burning fever, and prompt them to commit ſuch deſperate acts, the very idea of which in the coolneſs of a healthy conſtitution, would ſtrike them with horror. This ſeems to have been literally the caſe of the *German Anabaptiſts*. A high fever for *re-baptizing*, drove them to the moſt uncharitable ſentiments, reſpecting ſuch as differed from them; whom they called *Pagans* and *Infidels*. Here the paroxyſm commenced. This uncharitableneſs proceeded from words to deeds. Their party muſt be ſupported *vi & armis*. What they could not effect by *argument*, they are determined to accompliſh by the *ſword*. *Furor arma miniſtrat*. The ſtrong deluſion ſuggeſted the neceſſity of eſtabliſhing a ſpiritual regency; and a bloody flag ought to have been the proper enſign of theſe ſanguinary ſaints. Dreams and viſions were the revelation, by which they pretended to have a commiſſion from

God, appointing *John of Leyden*, the *Dutch Taylor*, " to the government of the whole world," and declaring " that with mighty forces, he was to go " out and deſtroy all kings and princes whatever; " to the end that the *godly* alone may reign and " rule in the world." *

From hence we may eaſily perceive, how frequent is the tranſition from one ſpecies of fiery zeal to another; and with how ill a grace, any cautions reſpecting *innovations* come from the mouth or pen of Anabaptiſts. Although I verily believe, that there ſubſiſts a great contraſt between the political and religious ſentiments of the *German* and *Britiſh* Anabaptiſts; yet methinks, a retroſpect to thoſe ſcenes of blood, which originated from an unhallowed zeal for Anabaptiſm, ought to make its modern advocates a little more cautious in preſſing their peculiarities with ſuch warmth, as to unchurch all the world but themſelves; and to repreſent their brethren in no better a ſtate, as to ſacramental communion, than unbaptized *Pagans*. We think too, that when Dr. *S.* repreſents " a de- " parture from dipping, as affronting the authority " of Chriſt," he throws out an impotent cenſure againſt us, which is *telum imbelle ſine ictu*, a feeble weapon, that does no execution. We can aſſure this gentleman, that we are as jealous for " *the au-* " *thority of Chriſt*," as himſelf, or any Anabaptiſt upon earth; nor would we, in the ſmalleſt punctilio, wiſh to deviate from any expreſs inſtitution of our common Legiſlator. But, we cannot think

* Dr. *Featly*'s " Comparative Hiſtory," &c. P. 227.

that

that the Doctor's implicit charge of "*affronting*" the divine authority, has any thing really to do with our adminiſtering the ordinance of baptiſm in another mode, different from that of dipping. Could the Doctor, or any of his brethren, prove, that the rite can be adminiſtered with ſignificant reſemblance *only* by immerſion; and that the words *baptize* and *baptiſm* can be accommodated to no other idea, but that of *dipping:* in that caſe, we ſhould ſuſpect the validity of our mode of adminiſtration by *ſprinkling* or *pouring* of water. But we defy the Doctor to do this: and, under a full perſuaſion, that neither he, nor his ſubaltern of *Liverpool*, who fights with his borrowed weapons, have hitherto done it, I ſhall proceed to a conſideration of their reſpective arguments.

III. Before I do this, I cannot avoid taking notice of a fulſome encomium, Mr. *M.* paſſes on Dr. *Stennett's* anſwer to Mr. *Addington*, in a note, p. 16. "One would have hoped," ſays he, "that "that excellent performance, had ſilenced the "advocates for ſprinkling, for a while at leaſt; "eſpecially as Mr. *A.* has not thought proper to "reply to the Doctor."—Why Mr. *A.* has not thought proper to do this, I cannot poſſibly determine. This however, I will venture to aſſert, that he is not ſilent, becauſe not *able* to encounter the Doctor. For there is nothing ſo really tremendous in the Doctor's treatiſes, as to intimidate *any* judicious Pœdobaptiſt from conſidering them *fully*; much leſs one of Mr. *A.*'s profeſſional knowledge, as a ſcholar and a divine. If Mr. *A.*'s

other more important avocations did not abridge his leiſure moments, we might, probably, be favored with ſuch a reply, as would be more than a match for the Doctor's " excellent performance." But, perhaps indeed, Mr. *A.* is ſilent, from a full perſuaſion that it is not *operæ pretium* to maintain a controverſy with men, who ſeem to admit it as the declarative maxim of their party, that, whether they have the beſt of the argument or not, they *will* have *the laſt word*.—Mr. *A.*'s *ſilence*, at the ſame time that it furniſhes Mr. *M.* with an implicit but groundleſs argument of inability, ſeems to fill him with a proportionable degree of aſtoniſhment, that *I* ſhould *preſume* to offer any ſtrictures on a ſubject, which he thinks his oracle has diſcuſſed with unanſwerable argument already; and he adopts a ſuppoſition, " that I have only read *one* " ſide of the queſtion;" otherwiſe I ſhould not have advanced, what others have contradicted. But here he happens to be altogether miſtaken. For, antecedently to my late publication, I neither ſaw nor read *either* ſide of the queſtion: and I hope the ſequel will demonſtrate, that I have attended to Mr. *M.*'s maxim, which, from the prodigious depth of his learning, he has been ſo kind to *conſtrue* for me, viz. " *Audi alteram partem*, that is, " *hear the other ſide*."—As to the " mortification," which he inſinuates muſt ariſe to me, from a peruſal of the Doctor's " excellent performance;" I aſſure him he is here likewiſe miſtaken. Inſtead of being *mortified*, I am *amuſed*. And my amuſement is not a little heightened by Mr. *M.*'s aſſuming

ing the " office of exhibiting me." If indeed the exhibiter had either truth, modeſty, or learning, wherewith to grace his exhibitions, he might palm them upon the public, as *res ſplendidas*. But, laboring, as they manifeſtly do, under every ſpecies of diſadvantage, they exhibit a jumble of conſummate ignorance and audacity; and, like the prophet's marred girdle, are *good for nothing*, but to be hiſſed off the ſtage of controverſy, with a *Procul eſte, nugæ profanæ!*

IV. In my animadverſions on the inconcluſiveneſs of Mr. *M.*'s pulpit-declamations, I took notice of his ſaying, that thoſe, who adminiſter baptiſm by pouring or ſprinkling of water, " only " baptize the *ends* of their *fingers*." This obſervation I ſaid 'favored more of *vulgarity* than of *ſolidity*;' and I now reiterate the charge. In order to apologize for the obnoxious phraſe, Mr. *M.* informs us, that it was borrowed from Mr. *Selden*. But ſurely the mere *ipſe dixit*, or precipitate " *thought*" of this gentleman, furniſhes no argument againſt our mode; nor does the name of Mr. *S.* or Mr. any-body-elſe, give ſuch a ſanction to an unguarded expreſſion, as that it ſhould drop its exceptionable import, merely becauſe a great man eſpouſes it. A *vulgarity* is a *vulgarity* ſtill, whether it proceed from the pen of Mr. *Selden*, or from his borrower Mr. *M.* And a vulgar expreſſion, ſo far from being weakened, is rather additionally offenſive, in proportion to the greatneſs of the name that dignifies it. Thus a vulgar expreſſion from *Parmenas*, is not ſo vulgar as from Mr.

Mr. *M.* becauſe he (Mr. *M.*) is *a much greater man.* However, though Mr. *Selden* might be excuſed in dropping a vulgar thought in his ſtudy, end even in publiſhing it afterwards from the preſs; yet, ſurely this will by no means juſtify his borrower in throwing out the wanton witticiſm from the *pulpit.* When the ſacred deſk is diſgraced by ſuch declamatory petulance; is not the ſolemnity of a public ordinance deſtroyed? Does not the declaimer bid farewell to the dictates of decency and candor? And does not ſuch an illiberal mode of attacking us, imply, that our modeſt opponent meant, either to laugh his hearers out of their veneration for Pœdobaptiſt, or to *dragoon* them into a compliance with his inconcluſive dogmas? Is ſuch pompous ſelf-ſufficiency a likely way, to engage an audience in favor of the preacher or his ſentiments? Would not a ſenſible man avoid this hackneyed ſpecies of vulgarizing to a promiſcuous audience? when he conſiders, that ſome preſent might be ſharp-ſighted enough, to ſee that ſuch witty declamation was a poor ſubſtitute for argument; and indicated the weakneſs of the cauſe he intended to ſupport.

Whether I had not reaſon to charge Mr. *M.* with publicly ridiculing his brethren, who do not practiſe immerſion, let the adopted quotation from *Selden* teſtify. Yet this gentleman has the face to think himſelf prodigiouſly injured and even *ſlandered*; and attempts to exculpate himſelf. " As to " your charge of ridiculing my brethren, I do ſo- " lemnly declare, that I am falſly accuſed. Is it " not

" not cruel to be thus publicly vilified and flan-
" dered?" * How a man can thus fix a *ſolemn declaration* to a notorious miſtake ſculking under a prevaricating quibble, is to me aſtoniſhing.— What! is it not "*ridicule*" to repreſent us before a public auditory, as "*only baptizers of the ends of* "*our fingers?*" conſequently to exhibit us as diſpenſing a mock-ordinance; yea, no ordinance at all? Does not that juſtly merit the name of "*ridicule*" which ungenerouſly ſneers at our miniſterial capacity? When we pour or ſprinkle water on the ſubject in the name of the bleſſed Trinity, we think that the ſacred ceremony is, to all intents, performed. Yet Mr. *M.* publicly declares, we baptize only the ends of our fingers. Does he not by ſuch a ſhameleſs inſinuation, render the miniſters who differ from him, and their mode of adminiſtration, at once contemptible? And, by doing this on a ſolemn public occaſion, is not his conduct marked with a ſingular aggravation? Will he evade the force of our juſt reprehenſion by urging, that he ridiculed none of his miniſterial brethren, becauſe he mentioned none of their *names?* Or does he think it any extenuation of his miſdemeanor, that his ridicule was *borrowed?* Did he not by a public quotation, ſet his approbatory ſeal to it, and thereby *make it his own?* All theſe circumſtances conſidered, I ſubmit the matter to the deciſion of any impartial umpire, whether the charge of *ridiculing his brethren*, is not juſtly and firmly fixt upon Mr. *M.* Whether, when he "ſolemnly declares that he is *falſly accuſed*," he

* Page 37.

does

does not dignify an obvious untruth, with a ſolemn declaration: and, whether he ought not in the moſt expreſs and humiliating terms, aſk pardon of his Pœdobaptiſt brethren, for the contemptuous ridicule he has repeatedly poured on their ſolemn miniſtrations; and of God, for ſolemnly declaring, what is not true.

He attempts, indeed, to keep his ridicule and himſelf in countenance a little, by alledging, " that *no one* ridicules practices, *they!* ſuppoſe " abſurd, more than I do." But here his repreſentation of *me* is as void of juſt coloring, as his borrowed ſneer at his *brethren* has been proved to be deſtitute of candor, decency, and truth. By " practices, which I ſuppoſe abſurd," he means *dipping*, &c. But I am not conſcious of " ridiculing" this practice, as a mode of baptizing. I only expoſe, perhaps ſometimes with a little " mild irony," the abſurdity of laying ſuch an *unſcriptural ſtreſs* on immerſion, as to make it *eſſential* to the obedience of faith. *Papiſts* pervert the intent of baptiſm, when they maintain that, the ordinance confers grace *ex opere operato*. This abſurd perverſion of a divine inſtitution we expoſe, and deteſt. But, becauſe we think the *abuſe* of an ordinance an object of juſt ridicule, we do not therefore ridicule the *ordinance itſelf*. Anabaptiſts maintain, that dipping head-over-ears is *eſſential* to baptiſm; and that the adminiſtration of the ordinance by pouring or ſprinkling of water is *no baptiſm*. We ſmile therefore at an abuſe of their practice to the purpoſes of bigotry, though we acknowledge

knowledge the practice itſelf to be a mode of baptizing. If any ſet of people were to adopt it as a peculiarity, that, in order to a due celebration of the LORD's ſupper, and the only proper repreſentation of the fulneſs of *Chriſt*, each communicant ſhould eat a *loaf* of bread; if they thus reſtricted the *eſſence* of the ſacrament to their *mode*, and aſſerted, that thoſe who diſpenſed the elements in *ſmaller* quantities, did thereby deſtroy the nature of the ordinance, and make it *no euchariſt*; would not their peculiarity be an object of juſt ridicule? We think the bigoted ſtreſs, which Anabaptiſts place in the *quantity* of the water, in ſome meaſure reſembles the peculiarity, I have juſt expoſed: and we are of opinion that the validity of baptiſm is no more abſolutely determined by the quantity of the element, than the reality of the euchariſt is aſcertained by that of the bread and wine. So that, when a body of people can, for ſuch a comparative trifle, ſeparate from their brethren, and repreſent them as unbaptized; we are ſorry for the bigotry that lies at the root of ſuch ſeparation, and cannot help ſmiling at the poor arguments, on which they ground their uncharitable ſchiſm.——But even ſuppoſing, I had indulged a degree of ridicule, from the preſs, when expoſing the abſurd claims of bigotry; yet how does this admit a parallel with the conduct of Mr. *M?* who vents his ridiculous ſallies of wit in a ſolemn ordinance? Whatever may be my private ſentiments, or however I might avail myſelf of a few of thoſe liberties generally allowed

the pen of controvertifts; yet I defy any perfon living to prove, that I ever threw out the fmalleft ungenerous reflexion againft Anabaptifts or their fentiments from the *pulpit*; * even though a fecond vifit from Mr. *M.* repeated not long after the former, and conducted with the fame fpirit of dogmatic aflurance, afforded ground for fufficient provocation. But, I hope my mind is impreffed with too deep a fenfe of the importance of my miniflerial work; the folemnity of public ordinances; the weight of the fundamental truths of the gofpel; the awful capacity of an embaffador of *Chrift*; the reverential gravity that fhould run through all our miniftrations; and of the value of immortal fouls; ever to call off the attention of my hearers from truths of infinite importance to comparative trifles; to amufe them with laughable fallies of vulgar witticifms, at the expence, perhaps of truth,

* I the rather mention this, becaufe one of the *twin-difputants* has infinuated, in his wonderful piece of *claffical patch-work*, that I have, in my public difcourfes, thrown out as fevere things on the fubject of Infant-baptifm, as Mr. *M.* did, on that of dipping. I beg to know whether this reverend patch-maker's infinuation be founded on ear-witnefs or mere information. If on the latter, which I am pretty fure muft be the cafe, then he is guilty of the very crime, for which he has abufed me in " immenfe ftores of claffical" rhodomontade; only with this eflential difference, that *my* charge of fevere ridicule, brought againft Mr. *M.* is founded on ftubborn fact; *his* (the *patch-maker*'s) information, refpecting me, on notorious falfhood, To the beft of my recollection, I never, fince I came to this place, faid any thing on the fubject of baptifm, but on *two* occafions; once, only *en paffant*, in a difcourfe on *Ifa.* lii; and once in an evening expofition of 1 *Cor.* x. On both occafions, I fimply and very concifely delivered my fentiments, as a Minifter of the Church of *England*; without offering any controverfial attack upon thofe, who might differ from me. And as to any *ridicule*, it was as far from my thoughts, or my manner of delivering them, as Mr. *M.*'s declamations were from decency and candor. For the truth of this, I appeal to all who attend my miniftry.

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as well as decorum; and much leſs to inſiſt on what Dr. *Stennett* very properly calls "invidious "topics of argument," calculated to ſcatter abroad the ſparks of unhallowed zeal, and to convert the ſacred deſk into a roſtrum of ridicule, as well as the whole ordinance, into a ſort of pantomime entertainment.

V. Before I actually begin the debate on the mode of baptiſm, it will be neceſſary to ſtate a few preliminaries. (1) The controverſy between us and the Anabaptiſts, reſpecting the *mode*, turns on the following point; viz. Whether the 'idea of dipping is *eſſentially* or *only* included in the words βαπτιζω and βαπτισμος;' or whether their ſignification comprehends *other* modes of applying the baptiſmal water. The Anabaptiſts, in aſſerting the former, conſequently deny the latter. (2) It is readily allowed, that dipping is *one* of the included ideas of the original word; but, not the *only* one. And we are bold to declare, that 'to attribute the idea of *dipping* ONLY, to the word *baptize*, is to miſinterpret the oracles of God, to ſet ſcripture againſt itſelf, to be wiſe above that which is written, and groſſly to overlook the real import of the original, merely for eſtabliſhing a favorite but unimportant ceremony.' † (3) It is allowed, that baptiſm has often been adminiſtered, in former

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† This declaration which I made in p. 20, of my *Letter to a Baptiſt-miniſter*, Mr. *M.* quotes no leſs than four times in the compaſs of a few pages. His manifeſt deſign in vaporing away on this paſſage, is, to exhibit me as aſſerting, what *ſeems* to contradict the ſentiments of the Church of *England*. But if this diſingenuous quoter and his demi-reve-

rend

times, by immerſion. But as this mode of adminiſtration was adopted, according to the nature of the climate, the age, or ſtate of the ſubject, &c. it was, on the ſame principle, altered and varied, as circumſtantials ſuggeſted. And, even in warm countries, where the objection to dipping had leſs force, than in our northern climates, yet it was thought neceſſary frequently to deviate from this mode; nor was ſuch deviation ever ſuppoſed to weaken, much leſs to deſtroy, the *eſſence* of the ſacrament. The appoſite conceſſion of TILENUS is moſt remarkable. "Although immerſion might "have been formerly *more*" (not *altogether*) "uſu-"al, eſpecially in *Judea* and other warm coun-

rend ſubaltern in *Salop*, who joins with him in a ſimilar ſtrain of criticiſm, had but candidly compared me with myſelf; they might have at once diſcovered the injuſtice and futility of their obſervations. I ſaid, in p. 17 of my *Letter*, that 'the idea of *dipping* is not *eſſentially* connected 'with the word *baptize*.' Did not that manifeſtly imply a conceſſion, that the idea is *ſometimes* connected with it? And did not my very quotation from *Leigh*'s *Critica Sacra* imply ſo much? So that, to any ingenuous perſon, my ſaying that 'to attribute the idea of dipping to the 'word *baptize*, is to miſinterpret the oracles of God,' would imply no more, than that the *confining* the word to that idea *only*, comes under the charge of ſuch miſinterpretion. However, if Mr. *M.* ſtill thinks, I have ſaid any thing derogatory to the ſentiments of the Church of *England*, which needs a reprehenſion from my dioceſan, he is heartily welcome to tranſmit his complaints, as ſoon, and as particularly as poſſible. But the frequent honorable mention I have made of our Church, as well as the reſpectful teſtimony I have borne to her diſcipline and eccleſiaſtical governors, will ſo effectually confront the ſlanderous imputation of my falſe accuſer; that if he were even to go *in propriâ perſonâ*, with his complaint about what he impertinently calls "*my ſneer*," I might expect ſuch a candid hearing from my dioceſan as would juſtify my ſentiments, and put the officious Anabaptiſt to ſhame. If ever he accoſts me again, with a piece of ſimilar impertinence, I requeſt he would look into the Preface of Mr. *De Coetlogon*'s Sermons; where he will ſee another candid thought reſpecting the *lawn-ſleeves*; and then he may link us both together in a charge of *ſneering*, and propoſe our being "called to anſwer for it."

"tries,

" tries, than *aſperſion*; yet, ſince this circum-
" ſtance" (viz. of dipping) " does not pertain to
" the *ſubſtance* of baptiſm; the analogy of the
" ſacrament may be preſerved, NO LESS by *ſprink-*
" *ling*, than by *dipping*." * (4) It is a fact not to be denied, that the Church of *England* admits dipping as one mode of adminiſtering baptiſm; but, contrary to the bigotry of Anabaptiſm, ſhe acknowledges other modes of adminiſtration as equally valid; doubtleſs for the judicious reaſon aſſigned by Dr. *Lightfoot*. " The application of
" *water* is neceſſary, as to the *eſſence* of baptiſm;
" but, the application, by this or the other *mode*,
" expreſſes the *circumſtance*." § (5) The Anabaptiſts in this kingdom, who conſtantly immerſe their candidates, in order to argue conſiſtently with their practice, are obliged ſtrenuouſly to maintain, that neither the *original*, nor any *analogical reaſoning* from correſpondent ſcriptures, nor any *precedent*, nor the differences of *climates*, nor the ſituation of *invalids* or *pregnant women*, warrant the diſpenſing of baptiſm by pouring or ſprinkling of water. As this is not the proper place to undertake a refutation of ſuch a wild poſition, I ſhall therefore diſmiſs it, with only obſerving, that the Anabaptiſts in *Holland* diſſent from their bre-

* *Quamvis autem immerſio uſitatior olim fuerit, præſertim in Judæâ & aliis regionibus calidioribus, quam aſperſio; tamen, cum neque ad baptiſmi* SUBSTANTIAM *pertineat hæc circumſtantia;* NEC MINUS IN ASPERSIONE, *quam in immerſione, ſacramenti analogia ſervetur.* Tilen. *Diſp.* I. *de baptiſmo. Theſ.* XV. P. 886.

§ *Applicatio aquæ neceſſaria eſt de* eſſentiâ *baptiſmi; aſt applicatio hoc vel illo modo* circumſtantiam *ſonat.* Dr. Lightfoot. *Hor. Hebra. in Matth.* iii. 6. P. 50.

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thren in this kingdom, and relax the rein of bigotry ſo far, as to practice affuſion. (6) The Anabaptiſts inſiſt that the word *baptize* always ſignifies to *dip*. But they are obliged, if they would be conſiſtent, to go farther, and aſſert that it implies ſuch dipping, as ſuppoſes the party to be *wholly buried* under the water. For, if one ſcripture-inſtance can be produced, where a *partial* immerſion is called a *baptiſm*, or where a perſon or thing is ſaid to be baptized, when only a *part* has been waſhed with water; then all their arguments for a *total* immerſion fall to the ground. Many ſuch inſtances I hope to produce from the word of God; and ſhall ſtrengthen my obſervations on this head, by the conceſſions of Dr. *Gale*. (7) Though it be acknowledged that ſome Pœdobaptiſts have granted the propriety of baptizing by immerſion; yet ſurely this will not ſerve the cauſe of Anabaptiſm, unleſs it could be demonſtrated to be the opinion of *the majority*. Beſides, will Anabaptiſts, who applaud the candid ſentiments of ſome Pœdobaptiſts reſpecting the *mode*, admit *their* teſtimony on the ſubject of *Infant-baptiſm?* Would they act thus fairly by ſome of the authorities they quote, I know of none whoſe ſentiments are more expreſs or formidable againſt Anti-pœdobaptiſm, than their favorite Dr. *Whitby*. (8) When Anabaptiſts quote paſſages from authors, on the mode of baptizing, and the ſignification of the original word, they either ſo manifeſtly curtail the paſſages they quote, or keep wholly out of ſight the real ſentiments of the author, as to make him appear an advocate.

advocate for total immerſion, as the *eſſence* of the ſacrament. A few charges of this kind, I promiſe to make good againſt Dr. *Stennett*, in his quotations from *Calvin*, *Beza*, *Voſſius*, &c. (9) I beg the judicious reader, once for all, to remember, that when Anabaptiſts produce inſtances, where βαπτιζω ſignifies to *dip*, they take pains to prove, what we never denied; viz. that *dipping* is not *excluded* from the ſignification of the original word; and, many voluminous treatiſes they have thrown away upon this needleſs ſubject. But, if they intend that their reaſoning ſhould amount to concluſive argument, and that their ſentiments ſhould keep pace with their avowed practice, they ought to prove, that the controverted word ſignifies to *dip* ONLY; and by a *total* immerſion: that the ſacrament is invalidated by *every other* mode of applying the baptiſmal water: that ſcripture furniſhes not a ſingle inſtance of the uſe of the word *baptize* or *baptiſm*, where a *waſhing in part* is implied: and that the authors, they produce as countenancing their ſentiments, never acknowledge, that *other* modes of ſacramental waſhing, are equally valid with that of *dipping*.—'Till they prove theſe particulars, they prove nothing: and that they never have proved them, it ſhall be my buſineſs to demonſtrate, in the following ſheets.

CHAP.

CHAP. IV.

Analogical reaſoning from the effuſion of the Spirit to the mode of adminiſtering baptiſm, by pouring *or* ſprinkling *of water, ſupported by argument, and the authorities of* Voſſius *and* Chemnitius.——*A remarkable correſpondent teſtimony from* Origen.——*Dr.* Stennett's *and Mr.* M.'s *arguments, in favor of* total *immerſion, drawn from the uſe of the word* βαπτιζω *and the Hebrew* tebel, *proved to be weak and fallacious.*——MEMORABLE CONCESSIONS *from Dr.* Gale *conſidered.*

IN the management of controverſy, there are certain rules of argumentation, which controvertiſts are reſpectively to obſerve, in order to keep up both the decorum and perſpicuity of logical reaſoning. One of theſe eſtabliſhed rules, is, *Neuter diſputantium alterius partes ſuſcipiat; neque opponens in partem reſpondentis involet, aut contra.* ‡ Whether my redoubtable antagoniſt is in the leaſt acquainted with this rule, or the requiſition it enjoins, the following ſpecimen of his controverſial abilities, will abundantly indicate. In p. 15, he maintains that "baptiſm *always* ſignifies *dipping*." And how do you think, reader, he ſets about *proving* this unguarded poſition? Why thus. "This "I *moſt certainly* do, 'till the idea is proved erro-"neous. Do *you prove* it if you can." So here our wonderful logician, firſt, gives us his poſitive aſſer-

‡ Neither of the diſputants ſhould take up the other's ſide; nor ſhould the *opponent* encroach on the part of the *reſpondent*, or *vice verſâ*.

tion;

tion; and, when the buſineſs of *proving* manifeſtly devolves on him as the *opponent*, he relinquiſhes his proper ſide of the diſputation, and calls upon *me* to prove the *negative*; not knowing that the *proof* lies not on the *reſpondent*, but upon the *opponent*, who is the *aſſerter:* according to the well-known maxim in argumentation, *Negantis non eſt probare: Aſſerenti incumbit probatio.* From this curious ſpecimen of our author's controverſial decorum, the reader may judge, whether it is not an unpleaſing taſk to face a diſputant, whoſe undemonſtrated aſſertions are often made to reſt upon the nugatory foundation of a "*moſt certainly*;" and by whoſe palpable ignorance of the laws of diſputation, I am aſſigned the double office of proving the *poſitive* of my own aſſertions, and the *negative* of his. Indeed, it is not becauſe I deem our author himſelf, an object worth contending with, that I beſtow a little labor in expoſing his notorious diſqualification for controverſy; but becauſe I hereby poſſeſs a favorable opportunity at the ſame time, of attacking, through his ſides, the monſter *bigotry*, and the great *Diana* of Anabaptiſm, in which it is enſhrined.—But our author is no leſs fallacious in the mode, than he is deficient in the matter of diſputation. A ſlight attention to a few of his arguments on dipping, will diſcover this.

I. In order to aſcertain the ſignification of certain *words*, or *phraſes*, occurring in ſacred writ, it is neceſſary to compare ſcripture with ſcripture, and hereby to make the word of God its own interpreter. This mode of interpreting ſcripture

ſelf-compared, I have adopted, in inveſtigating the import of the word *baptize*; that I might thereby demonſtrate, how futile and ill-grounded are the ſentiments of Anabaptiſts, who would inſinuate, that *it* always implies a *total immerſion*, and that any other mode of diſpenſing baptiſm is unſcriptural. In order to point out the various uſe of the controverted word, I laid before Mr. *M.* in p. 16, 17, of my *Letter*, eight texts of ſcripture, whoſe reſpective correſpondence with each other, proves, that the terms *baptizing* and *ſprinkling*, *pouring out*, and even *falling upon*, are uſed ſynonymouſly in ſcripture. Let us ſee, what our author has to ſay againſt this.

1. " Your quotation and compariſon of ſeveral " ſcriptures, which next *follow*, is! * very weak, " and *proves* nothing ſo much, as your peculiar " dexterity, in confounding one thing with ano- " ther." p. 16. How my " *compariſon of ſeveral* " *ſcriptures*" ſhould be " *very weak*," and nevertheleſs indicate " *peculiar dexterity*," appears to me rather paradoxical; if not ſelf-contradictory. And whether a comparing of ſcripture with ſcripture be a likely way to *confound* one thing with another, I leave the judicious reader to determine.

2 But let our author go on. " You have con- " founded and mixed together" (*crambe repetita*) " the ſprinkling of the blood of Chriſt, the bap- " tiſm of the Holy Ghoſt, and water-baptiſm."

* What *grammar!* This is the gentleman, that has affected to *criticiſe* upon others. Whether he, and his corrector of the preſs, under whoſe banner he floriſhes away, have any juſt claim to criticiſm, let the above ſentence teſtify. But inſtances of this nature, are quite common from the accurate pens of the *critical duumvirate*, Mr. *M.* and Mr. *J.*

That

That I have reaſoned analogically from the one to the other, and drawn a natural inference, as to the validity of *ſprinkling* and *pouring* of water in baptiſm, is certain; but I am not conſcious of having *mixed* or *confounded* the one with the other, and I hope the candid reader will acquit me from the charge.—" You tell us indeed that επιπιπτω " and βαπτιζω are ſynonymous." I do not. What I ſay, is, ' that *baptizing* and *falling upon* are *uſed* ' ſynonymouſly.' There is a manifeſt difference between ſaying, that certain words are USED *ſynonymouſly*; and that they ARE *ſynonymous*. My mode of expreſſion implies, that, though the words are contrary *quoad terminos*, as to the *terms*, yet they are ſynonymous *quoad analogiam*, as to their *analogical uſe* in ſcripture. You argue analogically, in favor of immerſion, from the Apoſtle's ſaying, " Ye are *buried* with him by baptiſm, &c." Tho' a *burial* and a *baptiſm* are terms not ſtrictly ſynonymous, yet I ſuppoſe you would not ſcruple to aſſert that theſe words are *uſed* ſynonymouſly. In like manner do I argue reſpecting the mode of baptiſm by *pouring* of water. As the apoſtle *Peter* ſays that the Gentiles were *baptized* when the Holy Ghoſt *fell on* them; ſo, we aſſert, that water *poured out* or *falling upon* the perſon to be baptized, conſtitutes a real baptiſm; and that the terms therefore admit a ſynonymous analogy: And the ſame mode of analogical reaſoning we adopt, from the words of the prophet *Joel* ii. 28, quoted by *Peter* in *Acts* ii. and compared with verſe 33 of that

to the very ſcriptures, in *Joel* and the *Acts*, on which I ground my obſervations reſpecting the validity of baptiſm by *pouring* of water. (2) It is equally manifeſt, that they adopt the ſame mode of reaſoning analogically from the manner of the Spirit's *effuſion*, to the correſpondent mode of adminiſtering baptiſm. And ſurely the teſtimony of two ſuch great men to the propriety of ſuch analogical reaſoning, is of much greater weight, than the pitiful criticiſms of Mr. *M.* or of his oracle, Dr. *Stennett*. (3) According to the ſame learned men, *baptiſm* ſignifies *waſhing*; of which there are various modes; and that as *pouring* of water is one, it is conſequently a ſignificant mode of adminiſtering baptiſm; for it exhibits an emblematical repreſentation of the pouring-out of the Spirit, and of the waſhing of regeneration. (4) In oppoſition to the ſentiments of Anabaptiſts in general, and of Dr. *Stennett* in particular, *Chemnitius* ſays, "dipping under water is not *neceſſarily* requiſite to "*waſhing*;" conſequently not *eſſential* to the mode of diſpenſing baptiſm. For, as *Dominicus Sotus* ſays. "In baptiſm, ſomething concerns the *eſſence*, as *waſhing*; according to that in *Epheſ.* v. "where the apoſtle calls baptiſm the *waſhing of* "*water:* but ſomething is *accidental*; as whether "the waſhing be performed by this or the other "*mode*." †

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But let us ſee, how he attempts to ſupport his analogy.—" For it filled, not only all the houſe " where they were ſitting, but each of their hearts " alſo; they were *covered* without and *filled* with- " in. Well might they be ſaid to be baptized " with the Holy Ghoſt. But in all *this*, there is " not one word of what you contend for." If by " all *this*" Mr. *M.* means, *all this* curious reaſoning of his; I grant that there is " not *one* word in it" of rational argument, well-ſupported analogy, or ſolid ſenſe—the things, for which at

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preſent " I contend." But if by " all *this*" he mean, all the circumſtances attending the effuſion of the Spirit on the day of Pentecoſt, as recorded in *Acts* ii. I will venture to aſſert, that there is not only " one *word*" but more than one *argument*, in that remarkable paſſage, on which to ground an alluſion in favor of baptizing by pouring or ſprinkling of water. Of this I hope the reader has received ſome degree of ſatisfactory proof already: and I promiſe him a little additional evidence in a few more ſtrictures on the ſubject. Not to urge, that the baptiſm of the Spirit, according to the joint teſtimonies of an *apoſtle* and a *prophet*, is mentioned in the very term *pouring out*; I aſk by what authority, does Mr. *M.* accommodate the word " *covering*" to the circumſtances of that event? May I not juſtly adopt his own phraſeology, and ſay, " In all this" paſſage, " there is not one *word*" about *covering*, nor any appoſite analogy, between *filling* and *dipping?* In order to detect the fallacious abſurdity of Mr. *M.*'s reaſoning on this head, proceed we to a fair examination.

1 Mr. *M.* ſays, the diſciples were " *covered* " without and *filled* within," and therefore that " they might with great propriety be ſaid, to " be *immerged* or *overwhelmed* in the *Holy Ghoſt.*" According to Mr. *M.*'s clumſy method of ſtating his analogical reaſoning, drawn from the effuſion of the Spirit, the reader would be apt to ſuppoſe, (if he had not his *Bible* to conſult,) that the diſciples were *filled* within, in the ſame way that they

they were *covered* without, and *vice verſâ*. But this ſtrange confuſion of circumſtances is only the reſult of Mr. *M.*'s muddled imagination. for the ſcripture account is, that when the diſciples were aſſembled together, there " came a " ſound from heaven, *as of* a ruſhing mighty " wind; and *it* filled all the houſe; where they " were ſitting; and there appeared unto them " cloven tongues, like as of fire, and it ſat upon " each of them." From hence it appears, that it was the *wind*, which *filled* the *houſe*; how, from the entrance of a ruſhing wind, the diſciples might be ſaid to be *covered without*, and how this *covering* of *wind* can poſſibly illuſtrate a *baptiſm* by *water*, appears to me the moſt far-fetched illuſtration I ever met with. But " they were " *filled within.*" With what? Surely not with the *wind*. And yet, from our author's confuſed method of blending together the *words*, and in them, *ideas*, perfectly heterogeneous, one would imagine, he thought the diſciples were filled *within* as well as covered *without* with *wind*. But what analogy can ſubſiſt between *filling within* and *dipping?* And yet, if his illuſtrative imagination did not fancy ſome ſuch analogy; why did he connect the filling of the diſciples' hearts by the *influences* of the Spirit, with, what he calls, the external " *covering*" of the *wind?* in order that, from this commixture of ideas, he might form a far-fetched illuſtration of *dipping?* And if he argue fairly from his own analogy; then baptiſm ſhould be adminiſtered, not only

by an external *covering*, but alſo by an internal *filling* with water; and that the *practice* of the dipper himſelf does not correſpond with this branch of his analogical reaſoning, I need not obſerve.

2 But, behold, reader, the amazing force of prejudice. The circumſtance, which was intended principally to repreſent the effuſion of the Spirit, viz. The *deſcent* and *illapſe* of the *Holy Ghoſt* in the appearance of *fire*, Mr *M.* keeps wholly out of ſight. His reaſon for ſo doing is obvious. This emblem would manifeſtly militate with his favorite idea of *covering* all over; and he would find it difficult to evade the force of the analogy between the *pouring out* of water in baptiſm, and the *pouring out* of the Spirit in the form of cloven tongues, which *ſat upon* the apoſtles. I aſk then any candid reader, *whoſe* practice is beſt ſupported by analogical argument, drawn from the effuſion of the Spirit, mentioned in *Acts* ii? The Anabaptiſts, in order to give ſome color of reaſon for their favorite dipping, are driven to the neceſſity of confounding together the operation of the *wind*, which filled the houſe, where the apoſtles were aſſembled, and of the influences of the Spirit, which filled their hearts. From this inappoſite combination of ideas they infer, what is apparently foreign from the ſimilitude, and which nothing but an extravagant imagination, rendered ſtill more ſo by the violent impetus of bigotry, could poſſibly ſuggeſt. We, on the contrary,

trary, adhering to the very *words* of ſcripture; guided by the correſpondent teſtimony of a *prophet* and an *apoſtle*; and ſupported by the conſonant opinion of two great men, *Voſſius* and *Chemnitius*; maintain, that as the baptiſm of the Holy Ghoſt, on the day of *Pentecoſt*, is repreſented under the phraſe which countenances our mode of baptizing; or as the apoſtles were ſaid to be *baptized*, by the *pouring out* of the Spirit; therefore a baptiſm of water, performed by *pouring out* of the ſacramentary element, is, to every purpoſe of ſcripture analogy, and emblematic repreſentation, valid: according to thoſe appoſite paſſages of ſcripture; " I will *pour water* upon " him that is thirſty—I will *pour* my Spirit upon " thy ſeed—I will *pour out* my Spirit upon all " fleſh—He hath ἐξέχεε *poured out* this, which ye " now ſee and hear." *Iſa.* xliv. 3. *Joel* ii. 28. *Acts* ii. 33.

3 And now, as an additional evidence for the validity of adminiſtering baptiſm by pouring of water; and as a proof that the pretenders to criticiſm, are miſtaken, when they aſſert that βαπτίζω *always* ſignifies to baptize by *dipping*; I will lay before them a paſſage from an author which bids defiance to the abilities of Mr. *M.*'s oracle, or even to the prodigious critical powers of his reverend and accurate corrector of the preſs. The author is *Origen.* And the paſſage is the following. " How came you *(Phariſees)* to believe, " that *Elias*, when he ſhould come, would bap- " tize: who did not in *Ahab*'s time, *baptize* the

" *wood on the altar*, which required a washing, " before it was burned by the LORD's appear- " ing in fire? but he orders the priests to do " that.—He therefore that did not himself *bap-* " *tize* them, but assigned that work (viz. of " *baptizing*) to others, how was he likely to *bap-* " *tize*, when he, according to *Malachi*'s prophe- " cy, should come?" †

The text to which *Origen* refers, and on which he founds the above expostulation with the *Pharisees*, is 1 *Kings*, xviii. 33. The words of which are, " *Fill four barrels of water and* POUR IT " ON *the burnt-sacrifice, and on the wood.*" This POURING ON of water, *Origen* calls a BAPTISM of the wood and sacrifice. An evident demonstration this, that the controverted word does not *always* signify to *dip*; and that, according to *Origen*, a person may be said to *baptize*, when he only *pours* water on the subject.

III. Our author, whose reasoning is as desultory, as his imagination is excursive, in order to invalidate, as he supposes, my analogical argument founded on the circumstances of the baptism of the Spirit, makes an unexpected transition from the meaning of the word βαπτιζω, to that of βαπτω. This sudden digression from the derivative to the primitive is the more extraordinary,

† Ποθεν δε ὑμιν πεπιστευται Ηλιαν βαπτιζειν τον ἐλευσομενον; ὑδε τα επι τῳ θυσιαστηριῳ ξυλα, καἰα τῳς τῳ Αχαὰβ χρονους, δεομενα λεβητος ἱνα εκκαυθη επιφανεἰῳ ἐν πυρι Κυριῳ, βαπτισανἰῳ; . επικελευεται γαρ τοις ἱερευσι τελο ποιησαι, &c. —— ὁ τοινυν μη αὐλος βαπτισας τοτε αλλ' ἱερευς τῳ εργῳ παραχωρησας, πως καἰα τα ὑπό τῳ Μαλαχιῳ λεγομενα επιδημησας βαπτιζειν εμελλε; ORIGEN. *Comment. in Joann. Tom.* 7. *p.* 116. *ed. Rotom.* 1668.

as

as it is the *former* word only, that is uſed in the paſſage, we have been juſt conſidering. Probably ſo ſudden a leap, which is quite in the retrograde ſtyle too, might be occaſioned by ſome ſecret apprehenſion, that as the arguments drawn from the application of the one word, failed in concluſiveneſs, thoſe founded on the other might help our author out, at a dead lift. But, he is not aware that to argue promiſcuouſly from βαπτω to βαπτιζω, is to confound together two words, in the application of which, the ſcriptures obſerve a manifeſt diſtinction: for, whatever be the meaning of βαπτω, it is certain that it is never once uſed, to expreſs the act of adminiſtering *baptiſm*; the *derivative* always occurs. But, if βαπτιζω, ſignified *always* to *dip* as the Anabaptiſts aſſert its primitive invariably does; would not the inſpired writers have uſed the one and the other indifferently? This they nave not done. No word but the derivative ever occurs, where baptiſm is mentioned; and if it did not carry a peculiar acceptation, why ſhould the ſcriptures always adopt βαπτιζω? What occaſion for making a derivative, when according to Anabaptiſts, the primitive is intirely of the ſame ſignification?

1 But, however, as Mr. *M.* fancies his greateſt ſtrength lies in the arguments taken from the ſignification of the primitive, it is fit I ſhould let him have full ſcope. The paſſage he has choſen for that purpoſe is *Dan.* iv. 33; where the prophet ſays, "*Nebuchadnezzar was wet* εβαφη "with the dew of heaven." On this Mr. *M.* obſerves,

obſerves, " the *Greek* word is the original of " βαπτιζω." And what then? Why, nothing. He has drawn no inference from his premiſſes. But his meaning is, that, as the primitive is uſed to expreſs a *wetting*, ſo muſt the derivative; and ſo far we have no objection to his concluſion. Nor can we have leſs to the conceſſion, which follows. " Now we all admit that the dew did *fall down* " from heaven *upon* him." And in admitting this, you grant all we want, and manifeſtly give up the point. For if *Nebuchadnezzar* was wet or baptized by the dew *falling down upon* him, (I ſay *baptized*; for you know you conſtantly aſſert that βαπτω and βαπτιζω are the ſame) then, a perſon may receive a valid baptiſm by the ſacramental water *falling down upon* him; and if this illuſtration does not, from the conceſſions of our dipper's own pen, juſtify our mode of baptiſm by *pouring*, wherein the water *falls down upon* the ſubject; neither conceſſions nor illuſtrations have any meaning. So that, reader, I leave you to conſider, whether or not Mr. *M.*'s acknowledgment here, does not corroborate all my preceding obſervations on this part of the ſubject, and overturn his own favorite hypotheſis.

2 But, after *admitting*, what indeed he could not *but* admit, he ſoon flies off, and attempts an interpretation, favorable, as he ſuppoſes, to his idea of immerſion. " But *this* was not intended " to be intimated by the aforeſaid *Greek* word." What! Was not the *wetting* of *Nebuchadnezzar*'s body by the dew *falling down upon* it, " intended

" to

" to be intimated" by the *Greek* word βαφη? Will Mr. *M.* be ſo kind to inform us what *was* " intended to be intimated by it?" He ſays; " the idea of his being *overwhelmed* in the dew." But the ſeptuagint verſion directly militates againſt this idea; for, it renders the words απο της δροσου, *from* or *by* the dew. Had the expreſſion been εις την δροσον, or εν τη δροσω, it might have in ſome meaſure countenanced Mr. *M.*'s idea of *overwhelming*: but to ſay, that *Nebuchadnezzar* was *dipt* απο *from* the dew, ſounds extremely harſh. Beſides all the *Latin* verſions, coinciding with the *Septuagint*, are againſt Mr. *M.*'s favorite idea. The *Latin* vulgate renders it, *rore cœli corpus ejus infectum erat*; his body was *dyed* or *ſtained* with the dew of heaven. That of *Tremellius* and *Junius*, *Rore cœli, corpus ejus intinctum eſt*; and *Montanus*'s interlineary verſion, *de rore cœlorum corpus ejus tingebatur*; his body was *tinged* or *wet* with the dew. From theſe unanimous interpretations of tranſlators, the reader is to judge, whether they in the leaſt correſpond with the idea of *overwhelming*; eſpecially when he remembers that not one of them here renders the word βαπτω by *immergo*, and that the emphatic prepoſition in the *ſeptuagint*, on which the *Latin* verſions are founded, is, not εις or εν, but απο. Were this the proper place, I might prove from various inſtances, excluſive of the argument taken from the natural meaning of the prepoſition απο, that even the primitive βαπτω does not *always* ſignify to *dip*, and even when it does, that it cannot imply a *total* immerſion.

ſion. One inſtance however, I cannot omit. In the command given by *Moſes*, reſpecting the paſſover he ſays, " Ye ſhall take a bunch of hyſſop and *dip* it *in* the blood, &c. but the ſeptuagint *Greek* is, βαψαντες απο τ αιματος, *dying* or *ſmearing* it *with* the blood. *Exod.* xii. 22. The *Latin* vulgate accordingly renders it, not *immergite in ſanguinem*, immerſe it in the blood, but *tingite. ſanguine*, *dye* it *with* the blood. In this paſſage, as in that reſpecting *Nebuchadnezzar*'s wetting from the dew, we meet with the ſame primitive word βαπτω, and the ſame prepoſition απο. If the ſignification in the one inſtance cannot imply a total immerſion, or any immerſion at all; why may we not fairly infer a negative, in the other? Even ſuppoſing the bunch of hyſſop was *dipt*, yet it could not be dipt *all over* in the blood: * to ſuppoſe *that*, would be ridiculous; conſidering that one end of it was to be in the hand that uſed it. And, as the prepoſition απο never, that I recollect, ſignifies *in*; to tranſlate βαψαντες απο τ αιματος, " *overwhelming in* the blood," would incur an abſurd interpretation founded on a double miſtake: and yet, that this ſhould be the interpretation according to Mr. *M.*'s *overwhelming* ideas, is manifeſt.

3 But he is ready with an objection to all this. He ſays " this idea is explained by *Nebuchadnez-*

* Even Dr. *Gale* ſtrengthens this obſervation, by a remarkable conceſſion, which he drops in p. 146, of his reflexions on *Wall*'s hiſtory of infant-baptiſm — a conceſſion, which indeed he was obliged to make; and which I beg the reader never to loſe ſight of. " The word is βαψει, and plainly ſignifies to *dip*; though it was not dipped *all over*."

" *zar*

" *zar* being *ſpoken of, as to have!* his lodging *in* " the dew." p. 18. That is, reader, our author, if he knew how to cloathe his ideas in logical argument and in the plain dreſs of common grammar, would ſay, ' it is recorded, that *N.* had his *lodging in* the dew: therefore he was *overwhelmed* in it.' And, what is quite extraordinary, he reaſons by analogical inference from the ſtate of *N.*'s body to the baptiſm of the Spirit; ſaying, " So " in this baptiſm of the H. G. it was not intended " to intimate, by this word, the Spirit's *falling* " *upon* theſe converts, but that they were *filled*, " and *as tho'! covered* and *overwhelmed* with the " Spirit." Now, if there be any argument, illuſtration or analogy in this almoſt unintelligible jargon, the following ſeems to be our author's meaning. *q. d. Nebuchadnezzar* was overwhelmed by the dew *falling down upon* him: ſo the apoſtles were filled and *as tho' covered* and *overwhelmed* with the Spirit *falling on them.* Here our author has ſhot a bolt, which it would be to his advantage, if practicable, to recal. If the apoſtles were " *covered* and *overwhelmed* with the Spirit" when it was poured out and reſted on only a *part* of the body in the form of cloven tongues of fire, (for, theſe conſtituted the appoſite emblem of the Spirit's effuſion and influence on the day of *Pentecoſt*;) then, according to our candid analogiſt, a perſon may be ſaid to be *overwhelmed* in baptiſm, when the water is only *poured* on a *part* of the body. Nor will the circumſtance of their being *filled within*, invalidate, in the leaſt,

this concluſion; unleſs Mr. *M.* will aſſert, that perſons cannot be as completely *filled* with the influences of the Spirit in their hearts, who have been partakers of only an *effuſion* of the baptiſmal water, as thoſe who are *immerged all over* in it. And, if he reaſon indifferently, as he has done, from the baptiſm of the Spirit to the wetting of *N.*'s body by the dew; then it as naturally follows, that in the latter caſe there was a *partial* wetting, as in the former, there was a *partial* effuſion. And yet, in order to preſerve a ſtrict reſemblance between the one and the other, founded, as Mr. *M.* aſſerts, on the invariable ſignification of βαπτω and βαπτιζω, *Nebuchadnezzar* ought to have been *filled within*, as well as *covered without* by the dew; otherwiſe he could not be ſaid, with ſtrict propriety, to be *overwhelmed*, according to the amazing profundity of Mr. *M.*'s overwhelming imagination.—See then, with what inextricable abſurdity, glaring ſelf-contradiction, and even palpable nonſenſe, his reaſoning is embarraſſed.

4 But Mr. *M.* is of opinion, that he is furniſhed with a formidable argument, in favor of immerſion, becauſe it is ſaid, that *N.* ſhould *have his lodging* αυλισθησεται IN the dew. And if I were diſpoſed to argue in the ſame ſilly ſtyle, I might infer, that, as our LORD is ſaid to have "lodged IN the mountain," ηυλιζετο εις το ορος, *Luke* xxi. 37, therefore he muſt have been *overwhelmed* or *covered* with the mountain.—O but the "*Chaldee* word *always* ſignifies to be *over-*"*whelmed.*" I deny the aſſertion; and, as Mr. *M.* has

has offered no proof, my ſimple negative might, according to the laws of diſputation, be allowed as a ſufficient anſwer. Nevertheleſs, I will attempt to *prove* the negative; viz. that the *Chaldee* word does not *always* ſignify to be *overwhelmed*. Dr. *Stennett* ſays, the word in the *Hebrew*, by which the *Jeruſalem Targum* renders the *Chaldee*, is *tebel*. If then an inſtance can be produced, where the *Hebrew* does not ſignify *overwhelming*, Mr. *M.*'s argument neceſſarily falls to the ground. A remarkable inſtance occurs, *Gen.* xxxvii. 31, where *Joſeph*'s brethren are ſaid to have "*dipped* his coat in the blood" of the kid. The *Hebrew* word there is formed from *tebel*, which is the very word that according to Dr. *S.* agrees with that in *Dan.* iv. 33. Yet the Septuagint does not render it ἐβαψαν but ἐμολυναν τον χιτωνα τω αἱματι, *inquinârunt*, they *ſtained* or *beſmeared* the garment, &c. Beſides, indeed, reaſon concurs in eſtabliſhing this tranſlation; for, ſurely, it is not to be ſuppoſed, that *Joſeph*'s brethren would *immerge* or *overwhelm* his garment *in* the blood; ſince that very circumſtance would manifeſtly tend to detect their crime, and to make their ſtory about *Joſeph*'s being deſtroyed by a wild beaſt, to wear the appearance not only of improbability, but of palpable falſhood. The moſt natural ſuppoſition, is, that they *ſtained* ſome *parts* of the garment with the blood, ſo as to prevent ſuſpicion; and that this could be done without *any* immerſion at all, is as certain, as, that the garment was not *overwhelmed* in, or *covered over* with blood. (1) That the controverted

word does not always ſignify either to *dip* or to *overwhelm*, is evident, from the ſignification of the *root* itſelf, and ſome of its branches. צבוע is the *Hebrew* for a *Hyæna*; and is a participle from צבע; which participle, *Trommius*, in his *Greek* Concordance, under the word Ϛαινη, (Vol. ii. P. 567,) renders "*coloratus*;" and that he did not mean an *univerſal* coloring occaſioned by a *total* dipping, or indeed by any dipping at all, in the preſent application of the word, is evident; becauſe he immediately quotes the *Dutch* tranſlators, ſaying, "*Belg. beſprincklet.*" *i. e.* BESPRINKLED. So that, according to *Trommius*, the word implies a *coloring*, performed by *ſprinkling*; and from this idea, is applied to *ſpotted* animals. So *Schindler*, by a periphraſis, makes it the name of an *Owl*. *Periphraſis noctuæ, quæ rubris maculis diſtincta eſt.* * And *Leigh* ſays, "it is rightly "explained by *Hieronymus*, as ſignifying *dyed*, "*tinged* or *diſcolored*; and by *Kimchius*, that which "*is of various colors.*" † The word is therefore applicable to any thing that is *dyed*, even where there is no dipping at all; as ſuppoſe, in the manner of coloring *printed linen*; or to any thing *ſpotted* by nature, as in the caſe of ſome *animals*. And, whether this interpretation, authenticated by *Trommius*, the *Dutch Tranſlators*, *Leigh*, *Schindler*, *Hieronymus* and *Kimchius*, does not overturn the *over-*

* And it is very remarkable, that our Tranſlators call the *Greek* ϛαινη, which is the Septuagint word for the *Hebrew*, in *Jer.* xii. 9. a SPECKLED *bird.*

† *Recte igitur ab* Hieronymo *exponitur*, tinctum *vel* diſcolor: *eodemque modo a* Kymchio, *quod variorum eſt colorum.* Critica Sacra.

whelming

whelming aſſertions of Mr. *M.* for which he is indebted to Dr. *S.* and his oracle to Dr. *Gale*, I leave the critical reader to judge. (2) Becauſe the noun אעבע ſignifies a *finger*, it is therefore applied to birds of prey, who as *Leigh* ſays, are *uncis unguibus* DIGITATI: *Junius* and *Tremellius* accordingly tranſlate the ſeptuagint *Greek* ὄρνιν, *digitatum avem*, in *Jer.* xii. 9; and our *Engliſh* tranſlation, abiding by the *Hebrew*, renders it *ſpeckled*. The only difficulty here, is to aſcertain the analogy or correſpondence between the *Hebrew* root, and its branch; and between both, and the *Greek*, *Latin* and *Engliſh* tranſlations. The moſt natural interpretation ſeems to be this.—The *Hebrew* word ſignifies a *finger* or *talon*: and becauſe animals armed with talons, or as *Leigh* ſays, *uncis unguibus* DIGITATA, *ſtain* themſelves with the blood of their prey, therefore the word is deſcriptive of carnivorous animals, * *ſpotted* either by *nature* or by *accident*. Hence the ſame judicious lexicographer gives us the following appoſite criticiſm; *Recte fortaſſis reddatur* rubefacta, *ſcilicet*, *ſeu ſanguine infecta vel cruentata*, *ſeu cruenta & carnivora animalia*. And the judicious *Poole* ſays, in his Annotations, "The word in the *Heb.* ſignifies to *dye* or *color*; and interpreters are here divided, whether to interpret it of a bird *colored* by *nature* (ſo our tranſlators underſtood it, and therefore have tranſlated it *ſpeckled)* or by *accident*, as ravenous birds," (or beaſts) "are *colored* by the

* Digitata, *hoc eſt* rapax, *uncis unguibus in prædam involans*. Buxtorf. Fuller. Miſcel. Sac.

blood

blood of other birds killed by them."‡ It ſeems to me, however, that, if we are to argue naturally from the root to the branch, or from the cauſe to the effect; becauſe birds or beaſts *uncis unguibus digitata, color* themſelves with the blood of their prey, therefore the *Hebrew* word is transferred to any animals *ſpeckled* by *nature* as well as *ſpotted* through *accident*. And, if we apply theſe correſpondent criticiſms to the point in debate; is it not evident that, ſince the *Hebrew* word is uſed for a thing *ſpotted* or *ſpeckled*, whether by *nature* or *accident*, therefore it cannot poſſibly be confined to the idea of *dipping?* and much leſs to that of *overwhelming?* unleſs the Anabaptiſts will inſiſt that immerſion is eſſential to the ſpotting or ſpeckling of any thing, or that it cannot be *colored* without being dipt? which ſurely they will not be ſo abſurd as to maintain, in the face of ſtubborn matter of fact. So that the critical reader may judge, when Dr. *S.* from *Gale*, and Mr. *M.* from his oracle, triumphantly declare, that the *Chaldee* word in *Daniel* always ſignifies to dip or overwhelm, whether their triumph is not that of an unſupported *ipſe dixit*, rather than of truth and ſolid criticiſm. And the reader, is to judge, whether he will be more ſafe in taking up a ſentiment upon truſt, becauſe poſitive men advance it? or in adhering to the teſtimony of ſuch critics and lexicographers, as *Trommius* and *Leigh?* whoſe concurrent criticiſms are founded on the analogy of ſcripture?

‡ See *Poole*'s Annotations on *Jer.* xii. 9.

(3) That

(3) That the *Hebrew* word in *Daniel* cannot always ſignify dipping is evident from the *Latin* words, by which lexicographers tranſlate it. *Leigh* in his *Critica Sacra*, tranſlates it by the words *madefacio, colore inficio, coloro*; to *wet, ſtain, color*. And whether a thing cannot be *wet, ſtained* or *colored*, without dipping, I need not inform the reader. *Trommius* and *Scapula* and all the critics in the world, tranſlate it by *tingo*, as well as *mergo*; and always ſuppoſe a difference between theſe two *Latin* words; to the former of which, *Lyttleton* in his *Latin* Dictionary, beſide other ſignifications, gives that of "*ſprinkling*." But of this, I propoſe giving farther proof in another place. In the mean time, the reader is to judge, how much Mr. *M.* has got by his boaſted *iſtavang*; a word which he has *borrowed*, and ſo ſpoiled in borrowing as to make nonſenſe of it. The next time he publiſhes, I would adviſe him, to get Dr. *S.* inſtead of his critical aid-de-camp at *Wrexham*, to correct the preſs for him.

5 As Mr. *M.* ſeems to have borrowed the principal parts of his arguments and criticiſms on the paſſage in *Dan.* from Dr. *S.* the abſurdity and miſtakes which he has retailed, neceſſarily originate from his oracle. Conſequently the arguments, wherewith I have overthrown the *critiques* of the former, equally invalidate the force of the following aſſertion from the latter. "Admitting "that there is a *difficulty* in this paſſage (of *Dan.*) "it is to be obſerved, that the word (βαπτω) in "*moſt* other places, where the Septuagint uſe it, "ſo

" ſo neceſſarily ſignifies *dipping*, that it is *impoſ-*
" *ſible* for our author or any one elſe, to give
" it a different meaning."* I am glad the Doctor acknowledges there is ſome " *difficulty*" in the paſſage he alludes to; and I hope when he more maturely reviews the arguments of his opponents, he will find there lies in the way of his ſtrained interpretation a *greater* difficulty ſtill. When he ſays, that the word βαπτω ſignifies *dipping* in " *moſt*
" other places" of the Septuagint; he comparatively ſays nothing: becauſe, unleſs he can prove, that it has that ſignification in *all other* places, he does not prove his point; for, a *ſingle* inſtance, wherein it ſignifies a wetting by *effuſion* or *aſperſion* of water, or even a *partial* immerſion, overturns all his arguments; ſince the Doctor, and every advocate for total immerſion, as the *eſſence* of the mode, are obliged, if they would not incur the charge of inconſiſtency, to maintain that both βαπτω and βαπτιζω ſignify to *dip*—that they *always* have that ſignification—and both the one and the other always ſignify to *dip* by a *total immerſion*.

6 However, if the teſtimony of other critics and divines may be ſuppoſed of equal weight with that of Dr. *S.* or his borrower in *Liverpool*, I beg leave to lay before the reader the concurrent opinion of two perſons, who manifeſtly differ from the two Anabaptiſts. The firſt of theſe two great men, is, the learned Dr. *Pocock*. Reſpecting the ſignification of the Hebrew *tebel*, he ſays, after acknowledging it ſignifies to *dip*, yet adds, " it

* Remarks: P. 44.

" does

" does not *neceſſarily* point out a dipping of the " *whole* body." The other is *Schindler*, who renders the *Hebrew* word *tinxit*, *intinxit*, and further adds, " *Ita lavit, ut res non mundetur, ſed tantum* ATTINGAT *humorem, vel totâ, vel* EX PARTE."

III. From the foregoing obſervations, I hope, it has been made appear, how fallacious and inconcluſive is Mr. *M.*'s reaſoning about the neceſſity of preſerving the idea of *covering* or *overwhelming* all over, in order to keep up a proper analogy between the pouring out of the Spirit on the apoſtles, and that of the dew on *Nebuchadnezzar*. And here I cannot help expreſſing my aſtoniſhment, that Mr. *M.* or Dr. *S.* or any other Anabaptiſt ſhould ſo ſtrenuouſly contend for a *total* immerſion in baptiſm, ſince they themſelves are reduced to the inevitable neceſſity of acknowledging, with Dr. *Gale*, " that the word *(baptize)* " does not always *neceſſarily* imply a *total* immer- " ſion, or dipping the *whole* thing ſpoken of all " over; which (adds the Doctor) I readily allow. " For, *what is true of any* ONE *part, may be ſaid* " *of the* WHOLE *complexly.*" * But the Doctor drops another ſtill more remarkable conceſſion, in p. 117, of his Anſwer to *Wall.* " The word " βαπτιζω, does not ſo neceſſarily expreſs the " *action* of putting under water; as in general, a " thing's being in *that condition*, no matter how " it comes ſo; whether it is put into the water or " the water comes over it." Whether this gentleman has not by theſe unfortunate declarations

* See *Gale*'s Reflexions on *Wall*'s Hiſtory, page 139.

given up the whole matter at once; betrayed the cauſe of Anabaptiſm; and rendered a great part of his voluminous Anſwer to Mr. *Wall* nugatory and ſuperfluous, I leave the reader to judge. And that our mode of adminiſtering baptiſm by *pouring* or *ſprinkling* of water, is ſtrictly juſtifiable, even our opponents themſelves being judges, I hope to make evident, in a few obſervations on the above

MEMORABLE CONCESSIONS

Of Dr. GALE, the Anabaptiſt.

I. As to the meaning of the *Greek* word βαπτιζω, the Doctor confeſſes, that, "it does not ſo neceſ-"ſarily expreſs the *action* of *putting under* water, "as in general, a thing's being in *that condition*;" and he exemplifies this declaration, by the ſtate of a ſea-coaſt, which, according to *Ariſtotle*, was not *baptized*, at low water; ſo that as the coaſt was not *put into* the water, but the water *came in upon* the coaſt, it is on this circumſtance, that he founds his ingenious conceſſion. If then, according to the Doctor, βαπτιζω does not expreſs the *action* of *putting* under water, it certainly is applicable to the ſituation of a perſon, upon whom water is *poured*; and ſuch a perſon may be ſaid to be *baptized:*

II. If it be urged, that *dipping*, not *pouring* or *ſprinkling*, is neceſſary to baptiſm; I anſwer, *that* cannot be, according to Dr. *Gale:* for, he declares, that "a thing" may be *baptized*, if it be *under* water, "NO MATTER HOW IT COMES SO."

And

And ſurely, a perſon may be under water, when it *falls* upon him in the diſtillations of the rain or dew; as in the caſe of *Nebuchadnezzar*. So that, as it is "no matter *how*" the water comes over him; conſequently, if the perſon to be baptized, is under the *droppings* of the baptiſmal water, adminiſtered either by *effuſion* or *aſperſion*, his baptiſm is valid.

III. But it will be inſiſted, that, admitting the indifference of the *mode*, by which a perſon may be ſaid to be *under* water, yet that there ſhould be a ſufficiency of the element to *cover him all over*. But this requiſition is inconſiſtent with Dr. G.'s conceſſions: for, even when he is ſo ſelf-contradictory, as to inſiſt on *dipping*, as *eſſential* to the due adminiſtration of the ordinance, yet he allows that a *total* immerſion is not neceſſary; and, as his own conceſſions juſtify the baptiſm of an individual, when he is not *put* under water, but when the water comes *over* him, "no matter *how*;" therefore, if an *immerging* only a *part* may, according to the Doctor, be called a valid baptiſm of the whole perſon; ſo may, by a parity of reaſoning, a *pouring* or *ſprinkling* of water on a *part*, be termed a baptiſm of the *whole man*; according to a favorite maxim of the Doctor, "*What* "*is true of* ANY ONE *part, may be ſaid of the* "WHOLE *complexly*."

IV. What becomes then of all the arguments of Anabaptiſts, in favor of *total immerſion*. Are they not all rendered futile and nugatory? Yea, are they not perfectly annihilated by the following never-to-be-forgotten conceſſion of their

champion Dr. *Gale*, which crowns the whole? " I readily allow, that the word *(baptize)* does " not *neceſſarily* imply a *total* immerſion." Yea, he ſo far juſtifies the validity of a *partial* immerſion, as to declare the *thing* or *perſon* dipped, when only a *part* of either is immerſed. This conceſſion he illuſtrates by the example of the *hyſſop* mentioned *Exod.* xii. 22, and that of a *pen*. Reſpecting the former, he acknowledges, that the *hyſſop itſelf* might be ſaid to be *dipt*, " though not dipt *all over*." And as to the ſtate of a pen dipt he ſays, " Though the *whole* pen " is not dipt *all over*; yet THE PEN MAY BE " TRULY SAID TO BE DIPT according to that " known rule: *What is true of any* ONE *part, may* " *be ſaid of the* WHOLE complexly."

V. When Dr. G. ſays, p. 168. " If the word " does but ſignify to *dip*, let it relate to the " *whole* body, or a *part* of it only, I ASK NO " MORE;" does he not aſk much *leſs* than will ſuit the cauſe of Anabaptiſm, or give the leaſt color of rational argument to the whole of his tedious animadverſions on *Wall?* And what has the verboſe *reflecter* been contending for? that βαπτω and βαπτιζω ſignify to *dip?* Alas! he might have ſpared all his unmeaning verboſity; for *that* his antagoniſt never denied. Had his proofs been at all to the purpoſe, they ſhould have demonſtrated, that the *Greek* words are perfectly the ſame, and *always* ſignify to *dip*; or that their ſignification will admit of no other valid mode of applying the baptiſmal water, but by *immerſion*.

Has

Has he proved this? No; his own conceſſions illuſtrated by the ſtate of *Nebuchadnezzar's* body, as well as that of the ſea-coaſt in *Ariſtotle*, are plump againſt him; and particularly his appoſite maxim, that a perſon or thing is baptized, if it be *under* the water, "*no matter how it comes ſo*; whether it "be *put into* the water, or whether the water "*comes over* it."—Has he proved that a *total* immerſion is *eſſential* to the mode of baptiſm? No; *that* he has abſolutely given up. By acknowledging, when a *part* only of the *hyſſop* was dipt in the blood, and the *nib* of the pen only is dipt in the ink, that both the *hyſſop* and *pen* might nevertheleſs, be ſaid to have been *dipt*; he manifeſtly allows a partial dipping in baptiſm. For, if his maxim, "*What is true of any* ONE *part, is* "*true of the* WHOLE *complexly*," be applicable to the caſe of the *hyſſop* and *pen*; it is conſequently of force in reſpect to baptiſm; and ſo indeed the "deeply-learned Doctor" as the *twin-diſputant* ſtyles him, acknowledges; "Let the word relate "to the *whole* body or a *part* of it, *I aſk no more*." And we "aſk no more" to prove, that the candid Doctor ſeems to have not ſufficiently weighed the conſequence of his own declarations.—We "aſk no more" to prove, that his conceſſions fully juſtify the modes of baptizing by *pouring*, *ſprinkling*; and that the *dipping* any *part* of the body is as valid a baptiſm, even in the Doctor's own eſtimation, as an immerſion of the *whole*.—We "aſk no more" to prove, that the "deeply-learned" Doctor has amaſſed together a prodi-

gious

gious cargo of quotations from authors ſacred and profane, to no purpoſe; ſince ten thouſand inſtances, wherein βαπτιζω ſignifies to *dip*, are of no ſervice to the cauſe; unleſs they excluded *every other* ſignification, and proved that it invariably ſignified to dip *all over*.—And "we aſk no more" to prove, that, when the Anabaptiſts of the day, *always* and in *every caſe*, practiſe a *total dipping*; they act with that unrelaxing ſtiffneſs, which is a peculiar characteriſtic of downright bigotry; and, that when ſo trivial a circumſtance, as a non-agreement with them reſpecting the *quantity* of water or the *mode* of application, will induce them to ſtand aloof from their brethren; they too manifeſtly claſs with thoſe who make the kingdom of GOD to conſiſt as much in meat and drink, as in *righteouſneſs, peace, and joy in the Holy Ghoſt*; and are real objects of pity, if conſidered as under the unhappy influence of that bigotry, which prompts them to contend for what is abſolutely indefenſible even upon the declarations of the *literary Goliah* of their cauſe.

CHAP.

CHAP. V.

BAPTISMAL ASPERSION *an emblematical repreſentation of our juſtification by the* blood, *and of our ſanctification by the* Spirit *of* CHRIST.—*The objections of Mr.* M. *and his* oracle *on this head, confronted with ſcripture, reaſon, and the ſtriking teſtimonies of* Calvin, Beza, Tilenus, Voſſius, Lightfoot, *&c.—Dr.* S.*'s criticiſm on the* διαφοροις βαπτισμοις divers baptiſms, *mentioned in* Heb. ix. 10; *as well as his wonderful doctrine of* genus *and* ſpecies, *by which it is ſupported, proved to be equally fallacious and abſurd.*

AS we argue analogically from the *pouring out* of the Spirit to the correſpondent mode of baptizing by pouring of water; ſo we think that the ſame kind of reaſoning is of force, in order to warrant the adminiſtering of the ordinance by *ſprinkling*. As our ſanctification by the Spirit, and our juſtification by the blood of CHRIST, are frequently mentioned under *that* term; and as both are emblematically repreſented in baptiſm; we therefore maintain, that the ordinance, founded on this natural analogy is duly adminiſtered by *aſperſion*. Mr. *M.* therefore, when in his uſual cavalier ſtyle he aſks, p. 18, "What becomes of your *ſprinkling many* "*nations, ſprinkling clean water*, and *pouring out* "*of the Spirit*, which are all *figurative?*" inſtead of invalidating, in the leaſt, thoſe arguments, which

which I laid before him on a former occaſion; rather ſuggeſts a hint, which corroborates mine, and enervates the force of his own reaſoning: for, when he acknowledges the above expreſſions are "*figurative*," he manifeſtly grants they contain a *figure* of ſomething; which, I ſuppoſe, he will acknowledge to be that of a ſinner's juſtification by the *ſprinkling* of the Redeemer's blood; and of his renewal, by the ſprinkling of his Spirit, under the emblem of *clean water*. If then, the *ſprinkling* of *blood*, the *ſprinkling* of *water*, and the *pouring* out of *fire*, are ſignificantly "*figurative*" of our juſtification and ſanctification; why may not the ſprinkling or pouring out of water, be a proper *figure* of theſe two bleſſings, in the adminiſtration of baptiſm? and conſequently, why may not the ordinance, repreſenting ſuch a *figure*, be properly diſpenſed in either mode? Had the ſcriptures, alluded to, been couched in the following terms, "He ſhall *dip* many nations—I "will *waſh* you in clean water,—the *baptiſm* of "the blood of CHRIST, &c. how readily would "our adverſaries have urged their ſtrong alluſion "to *dipping!* But, becauſe the terms manifeſtly countenance the contrary mode; therefore their alluſive analogy in favor of *ſprinkling*, &c. is quite inadmiſſible; and, any attempt to argue analogically from the ſprinkling of the blood of CHRIST to the validity of baptizing by a correſpondent aſperſion of water, only furniſhes them with a freſh opportunity of diſcovering their (what Dr. S. calls) "*bitter antipathy*" to alluſions and analogy;

logy; for the uſe of which, at other convenient ſeaſons they manifeſt the moſt partial veneration. Beſides, if, becauſe expreſſions are "*figurative*," they therefore "give no *direction* for water-baptiſm," as Mr. *M.*'s clumſy diction aſſerts; what then will become of all the mighty arguments he deduces from the expreſſion, "Ye are *buried* with him by baptiſm into death?" Whether, therefore, our author's reaſoning, here, ſavors more of *real* or *figurative nonſenſe*, I leave to the judgment of the diſcerning reader.

As Mr. *M.* has ſimply hinted an objection or two againſt my alluſive reaſoning, without conſidering one of the *arguments*, by which it is ſupported; I ſhall therefore take my leave of *him* for a moment, and face his oracle. Proceed we then to conſider the ground of the Doctor's cavils againſt what we think the analogy between our mode of baptiſm by aſperſion, and

I. The ſprinkling of the blood of CHRIST. Againſt this he ſays, "This mode of adminiſ-"tering the ordinance as an *emblematical repre-*"*ſentation* of our juſtification hath no foundation "in the word of GOD." * In this aſſertion, equally bold as falſe, the Doctor *denies* two things; *firſt*, that the baptiſmal waſhing is an emblem of our juſtification through the blood of CHRIST; *ſecondly*; and conſequently, that the mode of adminiſtering baptiſm, founded on the ſuppoſed analogy, is unſcriptural. From one of Dr. *S.*'s profeſſed veneration for ſcripture and logic, one

* Remarks, P. 120.

would not have expected ſo raſh a declaration; at leaſt, we might have expected it couched in more diffident and modeſt language. But, what are the *arguments*, on which he grounds his negative? (1) He ſays, "*cleanſing* is much better "effected by *dipping* than *ſprinkling*." But, as the queſtion, is not, whether "*cleanſing* is *much* "*better* effected by dipping than ſprinkling," but whether it is effected *at all* by the latter; in order to give concluſiveneſs and conſiſtency to his aſſertion, he ſhould have roundly declared, that "cleanſing is *never* effected by ſprinkling, but "*always* by dipping;" and then, tho' he would have uttered a glaring miſtake, he would nevertheleſs have kept pace with the principle he is obliged, as an advocate for the eſſentiality of dipping, to maintain. His qualifying phraſe, "*much better*," therefore, gives up the point, and proves his inconſiſtency. But when the Doctor inſinuates, that, becauſe the body is *much better* waſhed by dipping than ſprinkling of water, therefore baptiſm is *much better* adminiſtered by immerſion than aſperſion; does he not implicitly grant, that baptizing by the latter mode is a *good* one? only, that the former is *much better?* And does not his own declaration juſtify, in ſome degree, the propriety of a baptiſm by *ſprinkling?* When he founds an argument, againſt baptiſmal *aſperſion*, on the *quantity* and particular *mode* of applying water, requiſite to waſhing the *body*; is he not aware, that, by demanding ſuch exact correſpondence between the *ſign* and *thing ſignified*, he furniſhes

furniſhes us with an argument, not only againſt immerſion, but even againſt every other mode of baptizing whatever. For, if *dipping* be a *much better* way of *cleanſing*, than ſprinkling; then a waſhing with *ſoap*, and in a *large river*, is a *much better* mode of *cleanſing* the body, than either; and according to our author's doctrine of reſtrictive analogy, ought to be practiſed, in baptiſm. And, as the Doctor acknowledges, (p. 122) "that the word *ſprinkling* is uſed to expreſs *cleanſing*," as in the caſe of the *leper* under the law; yet, to be conſiſtent, he ſhould have maintained, that the *cleanſing* of the leper would have been "*much better*" effected by his being *dipt all over* in the typical blood, than by being only *ſprinkled* with it. See! in what abſurd trifling this mode of reaſoning terminates! But, that the Doctor may be aſhamed of ſuch trifling, and not aſhamed to give it up, upon the teſtimony of a great author, I will lay before him a part of *Cyprian*'s letter to *Magnus*. "In the ſacrament (of baptiſm) the contagion of ſin is not waſhed away, "as the filth of the *body* is in a carnal bath, as that "there ſhould be any need of a *ſeat* to ſit upon, "of *ſoap*, and a *fiſh-pond*, which are generally requiſite to cleanſe the body. The breaſt of a "believer is waſhed in a DIFFERENT manner. "To thoſe that believe, the divine abridgment "*divina compendia* conveys the *whole* benefit." †

† *In ſacramento, non delictorum contagia, ut in lavacro carnali ſordes corporis abluuntur, ut aphronitris, & ſolio & piſcinâ opus ſit, quibus ablui corpuſculum poſſit. Aliter pectus credentis abluitur.* TOTUM *credentibus conferunt* DIVINA COMPENDIA. Cypr. Epiſt. 76. P. 249.

By the *divina compendia*, *Cyprian* means the compendious mode of baptizing by *ſprinkling*; which he confirms and illuſtrates by the appoſite ſcriptures, *Ezek.* xxxvi. 25, 26. *Num.* xix. 19, 20, and chap. viii. 6, 7.

(2) The Doctor thinks he is furniſhed with a formidable argument againſt the ſcriptural validity of baptizing by *aſperſion*, becauſe, though a *ſprinkling* under the law, was called a *cleanſing*, yet it was a ſprinkling by *blood*; and he thinks this difference in the *matter* totally invalidates the analogy. Thus he argues againſt Mr. *Addington:* "Nor ſhould I have much wondered, if he had "added, that it ſeems to be moſt properly ad- "miniſtered, not only by *ſprinkling*, but by "ſprinkling *blood* inſtead of water."* This is extremely ſpecious, and favors not a little of plauſible ſophiſtry. But the weakneſs and fallacy of ſuch pitiable argumentation, may be eaſily diſcovered by any one, who is converſant in the nature of ſcripture-alluſions, and is, in any tolerable degree acquainted with the method of reaſoning, our author himſelf adopts upon other occaſions. The Doctor's objection, founded on the *difference* between *blood* and *water*, equally invalidates and overthrows ſome of his own favorite alluſions. For, if no analogy can be drawn from the manner of *cleanſing* by the ſprinkling of *blood*, to a correſpondent mode of adminiſtering baptiſm by water, becauſe a ſprinkling of *blood* is *not* a ſprinkling by *water*; then, the

* Remarks, *ibidem.*

ſame

ſame objection is of equal, if not greater force, againſt the Doctor's darling analogy from the baptiſm of the Spirit under the emblem of *fire*, to that of baptiſm by an immerſion in *water*; becauſe *fire* and *water* are elements diametrically oppoſite. So that, when the Doctor, by a ſtrained ſimilitude, repreſents and recommends immerſion under the figure of metal "laid under the "refiner's fire;" if I were diſpoſed to turn the edge of his reaſoning againſt himſelf, and to detect the weakneſs and ſophiſtry of his objections to our alluſive arguments in favor of ſprinkling, I might, *mutatis mutandis*, ſay; "Nor ſhould "I have much wondered, if the Doctor had "added, that baptiſm ſeems to be moſt pro- "perly adminiſtered by an immerſion in *fire* "inſtead of *water*." And, by adopting the ſame mode of addreſs which concludes p. 120, of his *Remarks* on Mr. *Addington*'s Treatiſe, I might alſo with juſt retaliation of language, borrow his own words, and ſay, "Let imagination have "its full ſcope: and then the queſtion will be, "which has the happieſt invention, our author, "or thoſe who practiſed a mock-baptiſm, by *fire*."

(3) From the following conceſſion in p. 122, one would be almoſt inclined to think the Doctor was in a meaſure reconciled to our alluſion in favor of ſprinkling; at leaſt that he intended meeting us half way. "What Baptiſt, Sir, is ſo "grievouſly offended with the word *ſprinkling*, "as not to allow it is ever uſed to expreſs *puri-*

"*fying*

" *fying* or *cleanſing?* I anſwer, Dr. *S.* is the " *Baptiſt*" who is thus " *grievouſly offended*;" otherwiſe, wherefore doth he ſuppoſe that our alluſive arguments are the reſult of an imagination, giving itſelf full ſcope, like that of *Peter's ſucceſſor at Rome?* But, notwithſtanding the above conceſſion, he ſays (p. 120) " nor hath the phraſe " of the *blood of ſprinkling* any the leaſt reference " to baptiſm." That is, Dr. *S. ſays* ſo, and therefore to be ſure, it muſt *be* ſo. But, has not baptiſm the leaſt reference to the *blood of ſprinkling?* Yes, moſt certainly, the Doctor himſelf being witneſs: For he acknowledges that " the word " *ſprinkling* is uſed to expreſs *cleanſing*." But cleanſing is uſed to expreſs baptiſm as a *waſhing with water*. And as *we* are ſaid to be *cleanſed* by the *blood of ſprinkling*; yea, to be *waſhed* in it; *Rev.* i. 5; conſequently the *ſprinkling* of water in baptiſm is an appoſite, ſignificant, and ſcriptural repreſentation of our juſtification by the blood of CHRIST. So that, as we are ſaid to be *waſhed* and *cleanſed* by the blood of *ſprinkling*; why may we not be ſaid to be *ſacramentally* waſhed by a *baptiſm* of ſprinkling. Is not the validity of this mode eſtabliſhed by the ceremonial cleanſings by *aſperſion* under the law, and the antitypical cleanſing under the goſpel by the *ſprinkling* of the blood of CHRIST? And has the Doctor urged one ſolid argument againſt this natural repreſentation of the matter? Rather, has not his own conceſſion, that " ſprinkling is uſed to expreſs " cleanſing" fully eſtabliſhed the very ſentiment he

he intended to oppoſe? And, to prove that the argument, thus far has the ſanction of an eminent lexicographer's concurring opinion, I need, only quote *Leigh's Critica Sacra.* Under the *Greek* word λέβης he ſays, " In the ſacred ſcriptures it " is ſpoken of *baptiſm*: *Epheſ.* v, and in the epiſt. " to *Tit.* chap. iii. It is *metaphorically* ſpoken of " the *blood* of CHRIST, by which, our ſouls are " *waſhed* and cleanſed from the filth of ſin."*

(4) Having thus far conſidered, and I hope refuted too, the principal objections of the Doctor (for, *arguments* I cannot call them;) let us look back to his poſitive aſſertion in p. 120; where he ſays, " this mode of adminiſtering the ordinance " as an emblematical repreſentation of our juſ- " tification hath no foundation in the word of " GOD." I hope the reader has received ſome ſatisfactory evidence, that the Doctor's zeal here hath precipitated him into a manifeſt miſtake: and, that the alluſion contended for, has received not a little ſupport from his own pen. He has acknowledged that " the word *ſprinkling* is uſed " for *cleanſing*;" and that there is an alluſion to baptiſm in the term *waſhing of regeneration.* Now, if a thing ſprinkled is ſaid to be *cleanſed*, it may be with equal propriety ſaid to be *waſhed*; ſince the former is an effect and conſequence of the latter: and ſo indeed, what the apoſtle *Paul* calls " having the heart *ſprinkled* from an evil con-

* *In ſacris literis dicitur de* baptiſmo; *ut* Epheſ. 5, *& in epiſt. ad* Titum, *cap.* 3. *Metaphoricè dicitur de* ſangine Chriſti, *quo animæ noſtræ a peccati ſordibus abluuntur & purgantur.* Critica Sacra. P. 160.

" ſcience,"

" ſcience," St. *John* terms being " *waſhed* in his " blood," and " *cleanſed*" by it from ſin. *Rev.* i. 5. 1 *John* i. 7. But the term *waſhing* and the idea it implies is transfered to baptiſm; conſequently the ſcriptures repreſent it as an emblem of a ſpiritual cleanſing; elſe, why do they uſe the phraſes " *waſhing of regeneration*; *waſhing of wa-* " *ter by the word*; *baptiſm doth now ſave us*, not *the* " *waſhing* away the filth of the fleſh, but the an- " ſwer of a good conſcience," rendered ſo, by the waſhing of the blood and Spirit of CHRIST? If therefore baptiſm be an emblem of a ſpiritual waſhing, (which the Doctor cannot deny, without flying in the face of GOD's word;) and if that ſpiritual waſhing be repreſented in ſcripture as the cauſe of our juſtification, or indeed the thing itſelf: then baptiſm, by the moſt fair and inevitable conſequence, is an emblematical repreſentation of our juſtification: which is a refutation of the *firſt* part of the Doctor's falſe poſition. But the ſpiritual waſhing of the conſcience in juſtification is repreſented under the term *ſprinkling*: therefore, if that term be applicable to the *thing ſignified*, by every law of ſcripture analogy, it is applicable to the *ſign*, and points out the analogous mode of adminiſtering it: which was the *ſecond* point to be proved.

(5) And now, that I may convince the Doctor, that my reaſoning on this head is not altogether ſingular; but that it ſtands ſupported by the teſtimony of ſome very great men: And that I may at once expoſe the novelty and futility of all his

his boaſted objections, I will preſent him with a few venerable names, whoſe authority is unqueſtionably as great as that of any or all the Anabaptiſts in the world. I ſhall begin with CALVIN; whom Dr. *Featly* calls "the bright burning taper of *Geneva.*" Speaking of baptiſm as an emblematical repreſentation of our juſtification, he ſays; "IN THE WATER, AS IN A GLASS, "CHRIST REPRESENTS TO US HIS BLOOD, "that we may ſeek our purification from it: "and ſince he teaches us, that we are formed "again by his Spirit, that being dead unto ſin, "we ſhould live unto righteouſneſs; it is certain "that we want nothing which can make for "the *ſubſtance* of baptiſm." ‡—Next to *Calvin* I bring the teſtimony of BEZA; "The main "thing, or *res ipſa* the very thing in baptiſm, is "the SPRINKLING OF THE BLOOD OF JESUS "CHRIST for the remiſſion of ſins and imputation of his righteouſneſs; which are as it were "ſet forth before our eyes EXTERNÆ ASPERSIONIS *ſigno* by the *ſign of outward* SPRINKLING" in baptiſm. † TILENUS is equally ſtrong and expreſs in favor of the emblematical repreſentation. "—The *analogy* of the ſacra-

‡ *In* aquâ, *velut in ſpeculo* SANGUINEM *nobis ſuum* Chriſtus *repræſentat, ut munditiem inde noſtram petamus: quum docet nos Spiritu ſuo refingi, ut mortui peccato juſtitiæ vivamus, nihil quod ad baptiſmi ſubſtantiam faciat, deeſſe nobis certum eſt.* Calvin, *in* Act Apoſt. viii. 38. P. 224.

† *Res ipſa baptiſmi eſt* ASPERSIO SANGUINIS Jeſu Chriſti *in remiſſionem peccatorum & imputationem juſtitiæ ipſius, quæ velut oculis noſtris ſubjiciuntur externæ* ASPERSIONIS SIGNO. Theod. Bez. Tract. Theolog. Vol. i. de S. Sp. Ch. iv. P. 28.

" ment may be preſerved NO LESS in *ſprinkling* " than in *dipping:* for, in the purifications un- " der the law *ſprinklings* ῥαντισμοι were ſuffici- " ent." *——Vossius is not leſs ſo. " Baptiſm " is a ſacrament inſtituted by CHRIST, that by " it we might be grafted into the church; with " this promiſe, that no leſs certainly than we " are *outwardly waſhed* with *water*, we are *in-* " *wardly waſhed* by the *blood* and Spirit of " CHRIST." And again.—" Our inward waſh- " ing from ſin by the *blood* and *Spirit* of CHRIST " is clearly *ſignified* and ſurely *ſealed* to us" in baptiſm.—And ſtill more particularly: " Why " did JESUS command this ſacrament (of bap- " tiſm) to be performed by water waſhing away " the filth of the body? Becauſe there is αναλογια " an ANALOGY between the *outward* waſhing " with WATER, and the *inward* cleanſing by the " BLOOD and Spirit of CHRIST."†——To the above teſtimonies permit me to add that of Dr. LIGHTFOOT. " To denote this waſhing by a " ſacramental ſign, a *ſprinkling* of water is AS " SUFFICIENT as an *immerſion*; ſince the one

* —NEC MINUS *in* ASPERSIONE *quam in immerſione, ſacramenti* analogia *ſervetur; ſiquidem in legalibus purificationibus ſufficiebant* ῥαντισμοι. Tilen. Diſp. i. de bapt. Theſſ. xv.

† BAPTISMUS *eſt ſacramentum a* Chriſto *inſtitutum, ut per illud eccleſiæ inferamur; cum hac promiſſione, quod non minus certo quam aquâ extrinſecus lavamur, etiam intrinſecus a peccatis abluimur* per ſanguinem *& Spiritum* Chriſti.—— *Intrinſeca per* ſang. *&* Spir. Chriſti *ablutio a peccatis & clare nobis ſignetur & certo obſignetur de Bapt.*——*Cur vero liquore, corporis ſordes abluente, ſacramentum hoc perfici mandavit* Jeſus? *In cauſa eſt* αναλογια *inter ablutionem externam quæ aquâ fit, & internam quæ fit ſanguine & Spiritu* Chriſti. Voſſ. De Bapt. Diſp. i. Theſ. i. P. 342.—*Ibid.* P. 345.—*Ibid.* Theſ. iv. P. 347.

" really

" really argues a *waſhing*, AS WELL AS the " other."†——" Eſpecially," ſays KECKERMAN, " ſince αναλογια the *analogy* of ſignification re- " mains, and our pollution may be waſhed away " by that ASPERSION."‡——I ſhall cloſe theſe ſtriking quotations with the teſtimony of WALÆUS. " Which rite (that is *aſperſion)* the word " ραντισμοι favors; which is uſed concerning the " *blood* of CHRIST. *Heb.* ix. 14." §

From the unanimous teſtimony of theſe reſpectable Critics, it muſt at firſt ſight appear evident to any reader, that they concur in eſtabliſhing the ſentiment which Dr. *S.* treats with much contempt; and in eſtabliſhing it too on *ſcripture*-grounds. So that, according to them, it is plain, (1) That baptiſm is an emblem of ſpiritual waſhing by the blood of CHRIST; and conſequently, of our juſtification. (2) That there is not only an *analogy* between the external waſhing with water, and the internal purification of the heart by the blood of CHRIST, *in general*; but that this *analogy* ſubſiſts between this internal purification and baptiſmal ASPERSION, *in particular*. (3) And therefore that *ſprinkling*, thus founded

† *Ad hanc ablutionem* SACRAMENTALI SIGNO, *denotandam* SATIS EST ASPERSIO *aquæ, æque ac in aquam immerſio; cum revera ablutionem ac purificationem hæc arguat* ÆQUE AC *iſta.* Dr. Lightfoot. Horæ Hebraicæ *in* Matth. iii. 6. P. 49.

‡ *Præſertim cum* αναλογια *ſignificationis maneat, &* ASPERSIONE *illâ ſordes abluuntur.* Keckerman. Syſtem Theolog. L. iii. C. viii. P. 452.

§ *Cui ritui* (ſc. ASPERSIONI) *favet & vox* ραντισμοι; *quæ de* SANGUINE Chriſti *uſurpatur*, Heb. iv. 14. Walæus. Synops. Pur. Theolog. Diſp. xliv. Theſſ. xix. P. 606.

on ſcripture-analogy is a very ſignificant mode of adminiſtering baptiſm; becauſe it exhibits an emblematical repreſentation of our juſtification by the blood of CHRIST. (4) That the application of this analogy to baptiſm is not only warranted by ſcripture, but is farther authenticated by the concurrent opinions of ſuch venerable names, as thoſe of, *Calvin*, *Beza*, *Tilenus*, *Voſſius*, *Lightfoot*, *Keckerman*, and *Walæus*.——With ſuch reſpectable authorities to countenance our ſentiments, we feel but ſmall diſcompoſure at the oppoſition of Dr. *S.* or any other Anabaptiſt in the world. And I fancy there is no occaſion to advertiſe the pious reader, that ſome at leaſt of thoſe, whoſe names I have produced, were as likely to know the mind of the *Holy Ghoſt* in his word; to underſtand the doctrine of ſcripture-analogy; and to fix the laws of ſacred criticiſm, as all the Anabaptiſts that ever lived: and therefore, that their evidence gives ſuch a ſanction to the analogy in debate, as will not leave the reader to heſitate for a moment, on which ſide of the queſtion to give his ſentence of approbation.

II. The ſame mode of reaſoning, by which we maintain the ſcriptural propriety of baptizing by aſperſion, drawn from the analogy it bears to our juſtification by the ſprinkling of the *blood* of CHRIST, is equally forcible, when applied to the ſcripture-repreſentations of our renewal by his *Spirit*. Or, in other words; as we ground the validity of baptiſmal aſperſion on the phraſes—

the

the blood of SPRINKLING—WASHED *in his blood—— it* CLEANSETH *from all ſin*, &c.——on the application of a ſimilar phraſeology to the purifications under the law; on the manifeſt convertibility of the terms *ſprinkling*, *cleanſing*, *waſhing*; and on the natural and well-ſupported *analogy* between the baptiſmal *ſign* and the *thing ſignified:* † ſo we aſſert, that as the influences of the Spirit are promiſed in the terms of "*ſprinkling* clean water;" and as baptiſm is a ſign of thoſe influences, and an emblematical repreſentation of their *cleanſing* effect; therefore the mode of adminiſtering baptiſm by *ſprinkling* is farther ſupported by this ſuperadded analogy.—But let us ſee what Dr. *S.* has to ſay againſt this.

1 Upon that text "*I will ſprinkle clean water* "*upon you, and ye ſhall be clean*," *Ezek.* xxxvi. 25; he ſays, p. 122. "The leper might be ſprinkled, "and thereupon pronounced clean." But the leper not only "*might* be" but actually *was* ſprinkled, and pronounced actually *clean.** And if a leper was *legally* cleanſed by *ſprinkling*; why may not a perſon be *ſacramentally* cleanſed by a cor-

† *N. B.* That there is ſuch an *analogy*, Mr. *M.* himſelf acknowledges in page 20, in the following words. "Baptiſm is a LIVELY emblem of "INWARD WASHING."

* "And he (the prieſt) ſhall SPRINKLE upon him that is to be "cleanſed from the leproſy, ſeven times, and ſhall pronounce him "CLEAN." *Levit.* xiv. 7. This was the main part of the leper's purification. The waſhing of his fleſh, ſubſequent upon that, was preparatory to his introduction to the camp, and to his tent. And, whereas the Doctor ſuppoſes, that this *waſhing* was by immerſion, he ſhould remember that the *Hebrew* word uſed ver. 9, is not *tebel*; and therefore that this waſhing was not ſpecifically by dipping, much leſs a dipping of the whole body.

reſpondent

reſpondent mode in baptiſm? As the leper's purification was not ſuſpended on the *quantity* of the blood: ſo neither does the reality of *baptiſm* depend on that circumſtance, in the application of water. And the validity of the inſtitution in the one caſe, fully vindicates the ſacramental validity in the other.——But againſt this he argues, "The prophet might ſay in reference to "*that* ceremony, *I will ſprinkle clean water*, &c." But this is an egregious blunder; and I can no otherwiſe account for the Doctor's making it, than upon a ſuppoſition, that either he was *ignorant* of the proper reference of the above text; or, which is not improbable, that he was *unwilling* to point it out; becauſe it would effectually overturn all his labored arguments againſt us. Nor can I better obviate the abſurdity of *his* reference, than by taking up his own words, "It is to be remembered, that the leper was not "ſprinkled with clean *water*, but with *blood*." Beſides, how can the Doctor poſſibly ſuppoſe the prophet to make any alluſion to the legal purification by *blood?* when the cleanſing promiſed in *Ezekiel*, is to be effected by *clean water?* and when this very gentleman's principal argument againſt our analogy, drawn from the cleanſing the leper by ſprinkling of *blood* to a correſpondent mode of adminiſtering the baptiſmal *water*, is founded on the difference of the *matter* of theſe reſpective inſtitutions? If indeed there were no mode of purification by the *ſprinkling of water* under the law, his reference might carry ſome air of plauſibility.

ſibility. But this is not the caſe. A remarkable mode of this nature is recorded in *Num.* viii. 6, 7. "Take the Levites from among the children of "Iſrael, and *cleanſe* them. And thus ſhalt thou "do unto them to cleanſe them: SPRINKLE "*water of purifying* upon them; and let them "ſhave all their fleſh; and let them waſh all "their clothes; and *ſo* make *themſelves* clean."

However the *garments* of the Levites were to have been cleanſed, it is undeniably plain, that in the preſent inſtance, the purification of their *perſons* was to be effected through the *ſprinkling* of water. A mode this, repeatedly enjoined in *Num.* xix. If any perſon touched a dead body and did not *purify* himſelf, according to the divine inſtitution; that perſon was to be cut off from Iſrael: the reaſon of which ſevere procedure is mentioned in Ver. 13. "That ſoul ſhall "be cut off from Iſrael, *becauſe* the *water of ſepa-* "*ration was not* SPRINKLED upon him." And ſo very ſtrict and circumſtantial was this mode of purification to have been; that not only the *perſon*, defiled by the touch of a dead body, but alſo the *tent*, all the *veſſels*, and all the *perſons* preſent, were to undergo a general cleanſing; which was to be performed thus. "For an unclean per- "ſon they ſhall take of the aſhes of the burnt "heifer of purification for ſin, and running *wa-* "*ter* ſhall be put thereto in a veſſel: and a clean "perſon ſhall take hyſſop, and dip it in the water, "and SPRINKLE it upon the tent, and upon all "the veſſels," &c. Ver. 17, 18. And of thoſe who neglected

neglected this mode of purification, it is again said, "That soul shall be cut off from among the "congregation because he hath defiled the sanc- "tuary of the LORD; the *water of separation* hath "not been SPRINKLED upon him." Ver. 20. †

Now that this *sprinkling* of the water of purification was a legal *baptism* or *washing*, appears evident from the reference of the *Son of Syrach* to this very mode of purification, and from his application of the word βαπτιζω. "He that is washed "ὁ βαπτιζομενος απο νεκρε; or, he that is baptized, "after touching of a dead body and toucheth it "again; what availeth his washing?" *Eccluſ.* xxiv. 26.—The touching of a dead body is the particular defilement mentioned in *Num.* xix. The mode of purification enjoined was by *ſprinkling* of water. But this ſprinkling, an apocryphal writer calls a *being baptized*. Therefore a *legal* ſprinkling was a baptiſm; and ſo may an *evangelical* one.

It is manifeſtly therefore in reference to this mode of purification, that the LORD ſays by *Ezekiel*, "I will SPRINKLE clean water upon you, "and ye ſhall be clean." And becauſe the legal

† The circumſtances of this very mode of purification under the law, are urged by CYPRIAN in his letter to *Magnus*, in order to demonſtrate the validity of baptiſmal *ſprinkling*. And the very *ſcriptures* I have refered to, are quoted in that famous *Cyprianic* epiſtle.—"*Item in* Numeris, *& homo qui fuerit immundus uſque ad veſperam, hic purificabitur die tertio*, &c. *ſi autem non fuerit purificatus, exterminabitur anima illa de* Iſrael, *quoniam* AQUA ASPERSIONIS *non eſt* SUPER *eum* SPARSA. *Et iterum, Dominus ad* Moyſen, *dicens, Accipe* Levitas, *& purificabis eos*; *& ita facies eis purificationem*, CIRCUMSPARGES *eos aqua purificationis*; *& iterum*, AQUA ASPERSIONIS *purificatio eſt*." Epiſt. lxxvi. P. 250.

ceremony

ceremony was typical of an evangelical purification; therefore the ſpiritual meaning of the one is transfered to the bleſſings of the other. And, as baptiſm is a lively ſymbol of the influences of the Spirit, operating in our ſanctification; and as a purification under the law, and a cleanſing under the goſpel, are both repreſented under the term *ſprinkling of water*; the inferential argument is, that a baptiſmal *aſperſion*, being a correſpondent emblem of both, is therefore valid, by the force of a *double* analogy. Nor has Dr. *S.* urged a ſingle obſervation, capable of invalidating this analogical inference. Rather, all that he has objected to it, is either plauſible evaſion, or mere *ipſe dixit*.

And that our analogical reaſoning here has the ſanction of orthodox antiquity, there is no need to inform the reader, when he recollects the venerable authorities I have already laid before him, reſpecting the analogy between the *ſprinkling* of the *blood* of CHRIST and baptiſmal *aſperſion*.* For, the teſtimonies, which authenticate in *that* caſe, are equally concluſive in *this*. However, it may not be amiſs to quote a few, immediately applicable to the preſent analogy.—CYPRIAN quotes the very paſſage on which we ground the analogy, and applies it to baptiſm. "Let no one think it ſtrange, that the ſick, "when they are baptized, have water only *poured* "or SPRINKLED on them; ſince the Scrip- "ture ſays by the prophet *Ezek.* xxxvi. 25; *I*

* See P. 185, 186, 187.

" *will* SPRINKLE *clean water*, &c."*—TILENUS is of the ſame opinion reſpecting baptiſm, as an emblem of the inward waſhing of regeneration. " There are *here* (in baptiſm) eſpecially propoſ- " ed to us, the remiſſion of ſins by the *blood* of " CHRIST, and our ſanctification by his *Spi-* " *rit*."‡ This teſtimony of *Tilenus* is the more valuable, inaſmuch as it eſtabliſhes the *two-fold* emblem, on which we ground our analogical reaſoning.—PETER MARTYR no leſs corroborates the propriety of the emblematical repreſentation. Speaking of baptiſm as the ſymbol of our inward purification by the blood and Spirit of CHRIST, he adds, " But this purification, " whether we be *dipt*, or have water *poured* or " SPRINKLED on us, or by whatever *mode* we " are *waſhed* with water, is *moſt appoſitely* repre- " ſented in baptiſm."†

Once more, therefore, I call upon the judicious reader to weigh, in the ballance of candor, theſe and the preceding teſtimonies, againſt the objections of Dr. *S.* and the cavils of Mr. *M.* And I leave him to determine, on which ſide *truth* is moſt likely to preponderate. Had we neither ſcripture nor antiquity to countenance

* *Nec quenquam movere debet, quod* aſpergi *vel* perfundi *videantur ægri; quando Scriptura Sancta per* Ezechielem *prophetam loquitur.* Aſpergam ſuper vos aquam mundam, &c. Cyprian. Epiſt. lxxvi.

‡ *Speciatim vero hic proponitur nobis remiſſio peccatorum in ipſius ſanguine, & ſanctificatio in ipſius Spiritu.* Tilen Syntag. de. Bapt. 1 Theſ. x. P. 887.

† *Hæc autem repurgatio, ſive* mergamur, *ſive* perfundamur,, *ſive* ASPERGAMUR, *aut quocunque modo aquis abluamur, in baptiſmo appoſitiſſimè demonſtratur.* Pet. Martyr, *in* 1 Cor. x, Fol. 141.

our

our ſentiments; they might, in that caſe, be equally ſuſpected of error and novelty. But, when it be conſidered, that a purification under the law, was effected by a SPRINKLING, and a ſprinkling of WATER too (a circumſtance which repels the force of Dr. *S.*'s capital objections to one branch of our analogy, founded on the difference in *matter*, between the element in baptiſm, and that uſed in ſome legal purifications);----that an inſpired *prophet* makes a manifeſt alluſion to that mode of purification, as figurative of our inward cleanſing by the *Spirit* of CHRIST;---That the alluſive promiſe in *Ezekiel* is quoted by *Cyprian*, and applied to a vindication of the mode of baptiſmal aſperſion;—that the analogy is farther ſupported by the correſpondent ſentiments of *Tilenus* and *Peter Martyr*; as well as by the unanimous authority of thoſe venerable names I mentioned before;—I ſay, theſe things conſidered, I leave the reader to judge, whether *ſcripture*, *antiquity*, *reaſon*, and ſacred *criticiſm* do not unite, in confirming *the validity of adminiſtering baptiſm by* SPRINKLING *as an* "emblematical repreſenta-"tion" *of our juſtification by the* BLOOD, *and of our ſanctification, by the* SPIRIT *of* CHRIST?

III. Nor is the force of this reaſoning weakened, or the natural inference from it invalidated, by Dr. *S.*'s criticiſm on the uſe of the word λεω, in p. 125. For, although it is not denied, that the application of that word in ſome inſtances ſuppoſes an immerſion; yet it cannot poſſibly admit of that ſignification in *every* uſe of it; un-

leſs the Doctor will maintain the abſurdity of ſuppoſing, that a thing can *never* be waſhed, unleſs it be *immerged*. Beſides, it ought to be remembered, that the ſtrictneſs of the mode of ordinary waſhing is not to be made the ſtandard of *ſacramental* purification; becauſe, if immerſion had been eſſential to waſhing or cleanſing, in a *ſacramental* point of view; in order to preſerve an exact ſimilarity, all the purifications under the law, both by blood and water, ſhould have been performed by a total plunging in the ſacramentary element. And the *phraſeology* of ſcripture-alluſions ſhould have been couched in terms, correſpondent with the unalterable ſtrictneſs of the *mode*. So that, wherever mention was made of any waſhings, cleanſings, or purifications, whether legal or evangelical, *dipping* ought to have been the invariable term. And ſo, according to the ſentiments of Anabaptiſts, the words *ſprinkling*, *pouring*, &c. ought to have no place in the Bible. When therefore Dr. *S.* is inſiſting on immerſion as "*neceſſarily*" requiſite to ordinary waſhing, I wiſh he would recollect the judicious obſervation of *Cyprian*; ALITER *pectus credentis abluitur*. The breaſt of a believer is waſhed in a *different* manner. Nothing, therefore, can be more futile or fallacious, than than that kind of reaſoning which concludes abſolutely from the uſage of things human, to divine inſtitutions.

In order to overturn the Doctor's inference from his ſuppoſed uſe of the word λεω, I would obſerve, (1) That if a thing or perſon may be ſaid

ſaid to be *cleanſed* as an effect of *waſhing*; then if *that* is called a *cleanſing*, which is performed only by *ſprinkling*, an *aſperſion* may be properly ſtyled a *waſhing*. But, we have already ſeen, in that remarkable caſe mentioned in *Num.* viii. and chap. xix; that a man defiled was *cleanſed* by the SPRINKLING *of the water of ſeparation*; conſe-he was *waſhed* by it. From whence it is plain, that a ſacramental purification performed by ſprinkling, is, according to ſcripture, a ſacramental *waſhing*. And the argument, therefore, which the Doctor would draw from the term "*waſhing of regeneration*," retorts on himſelf; when it is conſidered, that the work of *regeneration* is manifeſtly repreſented under the phraſes of "the SPRINKLING *of clean water*," and the "*blood of* SPRINKLING." And I hope he will acknowledge that when a regenerate ſinner is ſaid to be *ſprinkled* with *water*, (the emblem of the Spirit,) and with the *blood* of CHRIST, he may alſo be ſaid to be *waſhed* in both. Otherwiſe, according to the Doctor's idea there might be ſuppoſed ſome incompleteneſs in our Spiritual purification. (2) The application of the word λεω in ſcripture, proves, that the idea of immerſion is not neceſſarily implied in it. CHRIST is ſaid *Rev.* i. 5, to have *waſhed* us λεσαντι in his blood. But ſurely it would be extremely abſurd, to argue from hence, that an *immerſion* in his blood neceſſarily entered into the idea of our ſpiritual cleanſing; eſpecially when it is remembered, that the purifications by typical blood under the law were effected

fected by *ſprinkling*; and that our antitypical purification by the Redeemer's blood is almoſt always mentioned under that term. (3) It is ſaid in *Acts* xvi. 33, that the converted jailor took *Paul* and *Silas* and "*waſhed their ſtripes*," ἔλουσεν. But it would be abſurd to ſuppoſe, that either their *perſons* were totally immerged, or their *ſtripes* dipt, in the proceſs of this waſhing. It is rather probable, that the jailor *poured* ſome water, or ſome medicinal fluid on the apoſtles' ſtripes; and that this was the mode of waſhing on that occaſion. Yet the word is λούω. (4) The LORD commanded *Moſes* to make a *laver of braſs* λουτῆρα χαλκοῦν for the prieſts to *waſh thereat*. But how was this waſhing to be performed? By a *total* immerſion? No: for they were commanded only to waſh their *feet* and *hands*. But were not theſe *dipt?* No: for they were to be waſhed not εἰς *in*, but ἐξ *out* of it. *Fiſtulas multas habebat*. (ſays *Poole*, in his *Synopſis in Loc.*) *per quas emittebatur aqua: It had ſeveral* PIPES, *by which the water was let out*. So that, howſoever a total waſhing by immerſion might have been enjoined on other occaſions, it is manifeſt, that in the preſent caſe, the prieſts were waſhed in the laver (λουτῆρος, from λούω,) without any immerſion at all. (5) Dr. *S.* quotes *Hedericus*'s Lexicon, as giving us the following etymology of the word. "Λούω *lavo*, *& quidem proprie corpus*." † But the lexicographer does not mean, as the Doctor would inſinuate, that the Greek word, and the correſpondent Latin

† Remarks, P. 125.

lavo,

lavo, ſignify to waſh the *whole* body ſpecifically; but to waſh THE *body* or any *part* of it, in contradiſtinction to the mode of waſhing *garments*. And with this natural interpretation agrees the appoſite obſervation of *Athanaſius*, Πας γαρ ἀνθαρτῳ ἐλεξο ὑδατι, επλυνεο δε τα ἱματια· *Every unclean perſon was* WASHED *with water, but his garments were* PLUNGED.* Here is a manifeſt diſtinction, founded on the diſtinct ſignification of two Greek words, differently applied, between the modes of waſhing unclean *perſons* and their *garments*. As the former were waſhed by various modes, of which we have alreeady ſeen that *ſprinkling* was one; *Athanaſius* uſes λεω as a word of latitude, to comprehend thoſe ſeveral modes. But as the garments were *plunged*, he uſes πλυνω, a word of determinate ſignification: a plain proof this, that *Athanaſius* did by no means reſtrict the idea of *plunging* to λεω, but the more general one of *waſhing*; and that he ſuppoſed *that* Greek word might be uſed even in contradiſtinction to *plunging*. Whoſe opinion, therefore, is the more deciſive, that of *Athanaſius* or Dr. *S.* I fancy the reader will eaſily determine. (6) He intimates that λεω and βαπτιζω are uſed promiſcuouſly, the one for the other, p. 125. But, if the one ſignifies to *waſh* without *neceſſarily* implying an *immerſion*, as has already been proved; ſo muſt the other. And a ſingle inſtance, if ſuch could be produced, where either ſignified to waſh by *dipping*, would avail nothing,

* *D.* ATHANAS. *Diſt. & Interpret. Parab. S. S.* Tom. ii. P. 426.

unleſs

unleſs it could be demonſtrated, that it never included any other ſignification. But to prove that this is not the caſe, let us hear the criticiſm of PARÆUS: "*Baptiſm* among the *Greeks* is ANY "KIND of waſhing or cleanſing, whether it be "performed by *immerſion* or SPRINKLING." * (7) I ſhall cloſe this part of the ſubject with a remarkable paſſage from *Juſtin Martyr*. Having, among other arguments, alleged that ſcripture WASH *ye*, *make you clean*, as a ground for keeping up an emblematical repreſentation of the great truth it contains, by a *baptiſmal* waſhing; he declares, that the very heathens το λεβρον απεσαγλες having heard of this waſhing in baptiſm, introduced a repreſentation of it into their ritual. For, ſays he, their dæmons "made it a cuſtom, "that all their worſhipers, when they approach-"ed their temples, were about to addreſs their "prayers, or to offer ſacrifices, ſhould ραγλιζειν "εαυλες SPRINKLE themſelves." † Conſonant with which reference of *Juſtin Martyr* to the rites of the heathens is the obſervation of *Gulielmus Durantus*. "And it is to be noted, that the heathens "or gentiles uſed to build their temples round "*ſprings*, or at leaſt had always water in them "(their temples) by the SPRINKLING of which

* BAPTISMUS *Græcis* QUÆVIS *eſt* LOTIO *ſeu ablutio, ſive immerſione ſive* ASPERSIONE *fiat*. Par. *in* Heb. ix. 10.

† ——— ενηχησαν κ) ῥαγλιζειν εαυλες τες εις τα ιερα αυλων επιβαινοντας κ) προσιεναι αυλοις μελλοντας, λοιβας κ) νιψασας απολελυντας. *Juſt. Martyr. Apol.* 2.

"*per-*

" *per cujus* ASPERSIONEM they believed they were " purified: and ſo they made a figurative re- " ference to baptiſm." † From hence it evidently appears that *aſperſion* of water was a mode of purification among the heathens; that they borrowed this practice from the chriſtians; and conſequently that baptiſmal ſprinkling is authenticated by the uſage of primitive chriſtianity. So that what the heathens practiſed by *ſprinkling* water of purification, *Juſtin Martyr* calls λέβητον a *waſhing*. But if to this it ſhould be objected, that probably he meant to *blame* the heathens' mode of purification as a piece of *mimicry*, or an *abuſe* of baptiſmal waſhing; ſuch an objection is effectually precluded by conſidering the very intent of the *apologiſt*. For as *Juſtin* was preſenting an apology for the rites of his brethren, of which baptiſm was one; he ſurely could never have ſupported this branch of his apology, if the chriſtians had always practiſed *immerſion*, when *ſprinkling* was the ceremony among the heathens. For how could he make the practice of *aſperſion* a ſufficient juſtification of ſo contrary a mode as that of *dipping*? The baptiſmal *waſhing*, therefore, which the heathens heard of from the chriſtians, *Juſtin* calls λέβητον. But the heathens kept up an imitation of this waſhing by *ſprinkling* of water; and from this circumſtance of ſimilarity, the apologiſt juſtified the practice of his bre-

† *Et eſt notandum, quod pagani ſive gentiles circa fontes templa ſua facere ſolebant, aut ſaltem ibi ſemper aquam habebant, per cujus aſperſionem purificari credebant: & ita quodammodo figuraliter ad baptiſmum tendebant.* Gul. Durant. Rational. Divin. Officior. L. 6. Fol. 247. Col. 1.

thren. A proof this, that *aſperſion* is a valid mode of baptiſmal *waſhing*; and is neither of ſo recent, nor erroneous date, as the dippers would inſinuate.

IV. I am now naturally brought, from the connexion which one part of the ſubject has with another, to conſider the *divers waſhings* or διαφοροις βαπτισμοις *different baptiſms* mentioned in *Heb* ix. 10. Theſe *waſhings* under the law, were executed by various modes of applying water, *ſprinkling* not excluded. And, as the apoſtle calls theſe ſeveral modes of purification, *baptiſms*; we therefore argue, from this various uſe of the term, that an application of the ſacramental water by *pouring* or *ſprinkling*, is, according to the language of inſpiration itſelf, a valid *baptiſm*. Againſt this Mr. *M.* does not even attempt to urge a ſingle argument: he only ſays, that "he does not *re-*" *member* that the Moſaic *ſprinklings* are called "*waſhings*." But, I am of opinion that his *candor* fails here, rather than his *memory*. However that I may whet the latter a little, I would aſk him, if he remembers, that the mode of purification enjoined to one under a legal pollution, was to be performed by a "*ſprinkling* the water of ſepa-" ration" upon him; and that the perſon thus *ſprinkled* was ſaid to be *made clean*. Is not that therefore a mode of *waſhing*, which is manifeſtly a mode of *cleanſing?* I aſk him too if he *remembers*, that upon the *ſprinkling* of blood on the leper *ſeven times* (a circumſtance implying *perfect* purification) he was "pronounced *clean?*" And,

as

as this was *antecedent* to the washing his body with water and therefore apparently the *leading* part in the ceremony; whether it was not consequently the principal circumstance in his legal *washing?* I ask him farther, in additional confirmation of the propriety of calling *sprinkling* a scriptural mode of *washing*, if he remembers, that what St. *John* styles being "*washed* and *cleansed*" by the blood of CHRIST, St. *Paul* terms "having "the heart *sprinkled?*" If therefore the Holy Ghost, in his word, calls *that* in one place *washing* or *cleansing*, which in another, he styles *sprinkling*; I ask, whether he remembers that *evangelical sprinklings* are called *washings* and *vice versa?* and whether these convertible terms in the New Testament do not bear a manifest reference to the accommodation of them under the Old? If a person, therefore, who is *sprinkled*, with the blood of CHRIST, is also said in scripture to be *washed* in it; why may not one who is *sprinkled* in baptism, as emblematical of his spiritual purification, be also said to be *washed* with the sacramental water, and therefore to be partaker of a valid *baptism?* If *sprinkling* is called *washing* in the *thing signified*; why not in the *sign?* A natural inference this, founded on scripture-analogy; and against which, I defy Mr. *M.* to advance any thing that has the least appearance of argument.

Indeed he seems so fully conscious, that his own abilities are insufficient to combat with our reasoning on this head, that, he very honestly refers us to his oracle Dr. *S.* whose defence, of the criticism

ticiſm on *Heb.* ix. 10, is therefore to be eſteemed a ſupply for Mr. *M.*'s lack of ſervice. Indeed, when I reflect on our author's notorious deficiency in the critical department, and his manifeſt diſqualification for controverſy altogether; I am ſurpriſed he did not reſign up the principal management of the preſent diſpute to ſome-body elſe; and thus fight *by proxy*, rather than expoſe his weakneſs *in propriâ perſonâ*. According therefore to his reference, I turn from the faint echo to the oracle.

Dr. *S.* ſets out with ſaying, p. 54. "We *inſiſt* "that the proper meaning of the word βαπτισμοι "is *bathings* or *dippings*." And ſo, after begging the queſtion in this *inſiſting* ſtyle, he proceeds to prove, that "the various plungings of prieſts, "levites and people, for defilement, &c. are the "different *ſpecies* of the genus dippings." Thus, according to the Doctor, *dippings* are the *different* ſpecies of the genus *dippings*. And whether this is not a ſpecies of that kind of nonſenſe and glaring embarraſſment, which attends his reaſoning on this head, I leave the reader to judge. Small as my acquaintance is with the doctrine of *genus* and *ſpecies*, yet I know there is between the ſeveral ſpecies contained in the genus, what logicians call *differentia*. Thus a *man* and a *brute* are different *ſpecies* of the genus *animal*; and that which conſtitutes the *difference* between theſe ſpecies is *rationality*. But where is the logical *differentia* between *plungings* and *dippings?* unleſs the Doctor will contend that a variation in *terms* makes it.

Indeed

Indeed he ſeemed aware that to affirm, *dippings* are ſpecies of *dippings*, would incur manifeſt abſurdity, and therefore he artfully varied his phraſeology. But ſuch little artifices as theſe are eaſily ſeen through, and help to detect the fallacy and evaſion which frequently lurk under them. But the Doctor makes his *difference* between the ſpecies and genus, to conſiſt in the variety of the *perſons* to be plunged. He ſays, the *prieſts* were *dipped*, the *levites dipped*, and the *people dipped*. So that it is all *dipping* ſtill without any *difference*. He quotes *Spencer* and *Grotius*, as ſaying there was " one waſhing of the prieſts, " another of the Levites, and another of the peo- " ple." And what then? Who denies that? But does the Doctor conſider that the *difference* implied in διαφοροις reſpects not the *perſons*, but βαπτισμοις the *modes* or ſpecies of *waſhing*. Had the Greek word been πολλοις divers in *number*, the Doctor might have eſtabliſhed his favorite interpretation. But the word the apoſtle uſes, ſignifies a diverſity in *kind*. Whereas that *diverſity* is loſt, where we have nothing but *dippings* and *dippings*.

Let us ſee how he applies his reaſoning to the uſe of the word in *Rom.* xii. 6. Mention is made there of *differing gifts* διαφορα χαρισματα. And thoſe gifts are ſpecified; ſuch as *prophecy*, *exhortation*, *ruling*, &c. Upon this the Doctor argues thus, " We might with good reaſon argue ana- " logically from this other paſſage in *Romans*, " and ſay, that as *prophecy*, *ruling*, &c. are the " different

" different ſpecies of the genus *gifts*; ſo the va-
" rious plungings are, &c." But, according to our author's mode of reaſoning, the analogy is deſtroyed, For when he ſays, p. 55, that the Greek word refers " to the various ſorts of *per-*
" *ſons* cleanſed;" how can an analogy ſubſiſt between the cleanſing of different *perſons* and the diſpenſing of different *gifts?* when the genus and ſpecies are manifeſtly confounded, and the latter does not by a ſimilar analogy ariſe out of the former? If according to the Doctor, διαφοροι βαπτισμοι ſignify cleanſing of different *perſons*; then in order to preſerve a juſt analogy, διαφορα χαρισματα ought likewiſe to mean gifts diſpenſed to different *perſons*. But the abſurdity of inference in the latter caſe, clearly expoſes the fallacy of concluſion in the former. Χαρισματα gifts are the *genus*; whoſe *ſpecies* are, *prophecy*, *ruling*, &c. Each of theſe is a *ſpecies*; each is *different* from the other; and both are contained in the *genus*. But according to our author's doctrine of genus and ſpecies, if only *one* of theſe (*prophecy* for inſtance) had been given " to various *perſons*," to the paſtors, deacons, people; ſtill χαρισματα gifts would have been the genus, and one of theſe gifts confered on various *perſons*, would have been the ſpecies: and thus prophecies would bave been the ſpecies of prophecies, without any difference whatever; for the difference would reſpect, the *perſons* on whom they were beſtowed, and not the things given. See to what uncommon abſurdity the Doctor's reaſoning here leads!

Another

Another inſtance will expoſe it ſtill more. In *Lev.* xix. 19, the LORD commands his people not to ſow their fields with *mingled ſeed*, ε κλαισπερεις διαφορον, *diverſo ſemine*, (Latin. Vulg.) The Greek word is the ſame here as in *Hebrews* and *Romans*, and ſignifies a difference in the ſpecies of ſeed; a *mingling* of which was prohibited under the law. But, by our author's mode of accommodating the doctrine of genus and ſpecies, though the Jews had uſed one unmingled ſeed, yet if they depoſited it in various *fields* or upon various "*occaſions*," they would have equally violated the divine injunction; becauſe, although there was not the leaſt *difference* between the pure ſeed ſown in one piece of ground, and the *ſame* depoſited in another; yet, according to the Doctor's idea, there would have ſubſiſted a *difference* between theſe ſpecies of ſeeds, only becauſe of the different *fields* to which they had been committed. After the ſame abſurd manner, does he reaſon about the *divers baptiſms* under the law. The prieſts, he ſays, were dipped in water, the Levites were dipped, and the people were dipped. And where is the difference between dipping in water and dipping in water? "O but different *perſons* were dipped!" But how does a difference in the *perſons* conſtitute a difference in the *thing?* when the mode of applying the water was the *very ſame* to prieſts Levites and people? I need not inform the judicious reader, that the whole of the Doctor's reaſoning, which ſeems perfectly new, amounts to this, viz. that a genus may have different ſpecies;

cies; and that there may be *no real difference* at all between theſe different ſpecies (which is a contradiction in terms) no more than between *plungings* and *plungings*. *

How much more natural is our interpretation! That there were purifications by waſhing under the law; and that the different ſpecies of the genus *waſhings* conſiſted in the different modes of purification by *ſprinkling*, *dipping*, &c. and that therefore ſprinklings were a ſpecies of thoſe legal baptiſms. And with this accords the opinion of the judicious *Poole*, in his Annotations *in Loc.* "Which "*(baptiſms)* were many for the prieſts in their ſer- "vices, and for others in performing theirs by "them; ſome by SPRINKLING with *blood*, "*Exod.* xxix. 20, 21; with *water*, *Num.* viii. 7. "Some by waſhing *at* the brazen laver" (which we have before proved not to have been performed by immerſion) "as the prieſts, *Exod.* xxix. 4, "and xxx. 17—22; ſo the SPRINKLING of "healed *lepers*, *Lev.* xiv. 4—9; and the purifi- "cation of the unclean." From the teſtimony of this great commentator, and from my antecedent ſtrictures on the Doctor's analogical reaſoning from one genus and ſpecies to another, and the viſible embarraſſment which attends his com-

* Dr. *Stennett*'s Grandfather, in his "Remarks" on *Ruſſen*, (p. 24), charges his opponent with the abſurdity of aſſerting, that "*waſhing* "is the ſpecies of the genus *waſhing*." But the Granſon has adopted a ſimilar abſurdity, in maintaining, that "plungings are the *ſpecies* of the *genus* plungings." And my charge againſt the Grandſon reſpects the ſame obvious miſtake which the Grandfather noted in *Ruſſen*. We'll leave the Grandfather and Grandſon, therefore, to adjuſt this matter between them.

ment-

ment on *Heb.* ix. 10. I leave the reader to judge, whether his friend in *Liverpool* is miſtaken or not, when he compliments his oracle by ſaying, that the abſurd "ſenſe" he gives us of the paſſage, is "well-defended" For my own part, I think all that he has ſaid on the ſubject is *no defence at all*; and if to the word *ſenſe* Mr. *M.* would ſuperadd that ſignificant monoſyllable *non*, he would certainly form a word, exactly deſcriptive of the nature of his oracle's criticiſm; and particularly expreſſive of that lumber, with which his own elaborate book is overloaded.

V. Having eſtabliſhed the validity of adminiſtering baptiſm by ſprinkling, from the analogy between that mode and one ſpecies of purification under the law; and having refuted the whole of Dr. *S.*'s criticiſms, by an appeal to the common rules of genus and ſpecies, as well as to the teſtimony of a great commentator; I proceed now, to the conſideration of a point, the diſcuſſion of which, though not of very great importance, will nevertheleſs aſſiſt me in detecting the fallacy and weakneſs, under which Mr. *M.* ſcreens ſome of his boaſted arguments.

In p. 34, he preſents us with an elaborate note, which ends no ſooner, than in p. 36; and which for delicacy of ſentiment, (*ironicé loquor*) chaſtity of diction, and force of argument, is quite an original. The fabricator of this elegant note, will I hope, excuſe me, if I decline a minute conſideration of the *interiora* of its delicate contents; becauſe I feel equally reluctant to offend my

reader's ear with the *turpe dictu*, or to follow the polite note-maker through the path of indecent illuſtration.—The whole of the weighty argumentation it is intended to eſtabliſh, amounts to this; that ſince Pœdobaptiſts maintain there is an analogy between circumciſion and baptiſm, as to the *ſubjects*, the ſame analogy ſhould be ſtrictly obſerved in an *application* of the one as well as the other. The fallacy of this pitiable argument conſiſts in a ſuppoſition, that an analogy cannot be ſupported, unleſs there be a ſtrict reſemblance in *every* circumſtantial. Suppoſe we apply this mode of arguing to the analogy which the Anabaptiſts maintain between a *burial* and a *baptiſm*. In the act of interment, the *whole* body is *at once* laid in the earth. But is the ceremony of the dippers exactly correſpondent with this circumſtance? when the perſon to be baptized *walks* into the water, and the adminiſtrator buries little more than the *head* and *ſhoulders* in his "*watery grave?*" Now, according to our curious analogiſt's reaſoning on another occaſion, a failure in this ſingle circumſtance deſtroys the analogy between a burial and an immerſion; and, by his own principle, totally invalidates his favorite ceremony; and conſequently renders his arguing palpably fooliſh.—Suppoſe we transfer this mode of reaſoning to the reſemblance between the paſſover and the LORD's ſupper. That there is a ſtriking analogy, between the emblematical commemoration of the Redeemer's death in the one ordinance and the other, I ſuppoſe you will not deny; and

and that therefore we may with propriety call the latter our *chriſtian paſſover*. Now, if, becauſe we ſtyle baptiſm our *chriſtian circumciſion*, and under that term imply a reſemblance between the old teſtament rite and its *ſuccedaneum* under the goſpel, you think, we are neceſſitated, in order to keep up the analogy, to obſerve a particular circumſtance in the mode of application; † otherwiſe that the reſemblance is deſtroyed: then, according to the ſame analogical reaſoning, we cannot properly receive the LORD's ſupper, unleſs with our *loins* literally *girded*, a *ſtaff in our hand*, &c. For if the one ordinance be a *ſuccedaneum* to the other, and a reſemblance cannot be kept up, without an obſervance of every circumſtantial; conſequently, the particulars enjoined in the one caſe, are a ſtanding rule of imitation in the other. So that by the note-maker's *analogical nonſenſe*, all the ſacraments are equally invalidated. ——Again. The Anabaptiſts argue analogically from the *waſhings* under the law to the propriety of *immerſion* in *baptiſm*. But according to our author's mode of ſtating analogies, if he would keep up a ſtrict reſemblance, between the one and the other, which the failure in a ſingle circumſtance would deſtroy; then his candidates ought to have *water of purifying ſprinkled* on them,

† If the opinion of a ſenſible and pious writer can have any weight with the author of a certain immodeſt note, I beg leave to preſent him with the following. "It is ſufficient, that the *head be ſprinkled*, or have "water *poured* on it, or, as being the *principal* part, if it be *dipped*. "*Sufficit quod caput aſpergatur, vel ſuper caput aqua effundatur, vel in aquam* "*mergatur, tanquam pars principalior.*——Lyndwood. Conſtitu. L. iii. De "Baptiſmo."

to waſh their *fleſh*, to *ſhave all their fleſh*, to *waſh their cloathes*, &c. For theſe were concomitant circumſtances inſeparably connected with the legal *waſhings*. But that the dippers will not chuſe to extend their analogical reaſoning thus far (which however they ought to do according to our analogiſt) I fancy there is little fear.

But that I may as ſoon as poſſible diſmiſs a ſubject, which leads to ſuch endleſs trifling, I would obſerve, that if analogies cannot ſubſiſt, unleſs there be a preciſe reſemblance in every punctilio, and a literal correſpondence in every circumſtantial (which is the doctrine of the note-maker;) there is not then, according to him, a fair analogy to be met with, perhaps in the whole Bible: and the ſame mode of analogizing would equally invalidate the correſpondence between *types* and their *antitypes*. For, as it would be impoſſible to find an inſtance, where the one anſwered to the other, in *univerſal reſemblance*; conſequently, the typical analogy muſt be deſtroyed. And ſo, if a perſon were to draw inferences reſpecting the types, as Mr. *M.* has argued, or rather blundered about baptiſmal ſprinkling, he might argue, that the firſt *Adam* was not a type of the ſecond, becauſe, though there was a ſtriking correſpondence between them in *ſome* particulars, yet there was not an analogy in *all*.

So much for the *decent* note and the mighty arguments it contains. As Mr. *M.* informs us that "he is obliged to a *friend*" for another in the ſame elaborate ſtyle, p. 30, it is not improbable

bable that he is under a ſimilar obligation to the ſame *note-making* "*friend*" for *that* we have been juſt canvaſſing. If ſo; what a pity! he did not favor us with the *name* of the gentleman, to whom he acknowledges himſelf ſo prodigiouſly indebted! Then myſelf and the public might have united in tranſmitting our joint thanks to Mr. *M.*'s *note-making* auxiliary, for favoring us with ſuch an elegant compound of decency and argumentation, through the convenient channel of his pamphlet. However, as it ſeems not quite clear, whether the aforeſaid note originated from *Wrexham* or *Liverpool*; 'till a future publication aſcertains its origin, let theſe two places mutually contend with each other for the honor of producing *ſuch a birth*; like the cities that diſputed their reſpective claims to the nativity of *Homer*. And as ſoon as the point of moment is determined, and it is made manifeſt, to *whom* the public are under ſuch vaſt obligations, whether to Mr. *J.* or Mr. *M.* let the ſpot, where ſuch important notes are fabricated, be deemed peculiarly ſacred for prodigies; and let the fabricator himſelf, *qui miſcuit utile dulci*, receive the merited palm as *note-maker general*.

CHAP.

CHAP. VI.

Mr. M.'*s irreverence and abuſe farther expoſed.*——*His arguments in favor of immerſion, taken from the ſuperſtitious waſhings of the* Phariſees *and all the* Jews, *invalidated.*——Beza, *Dr.* Pocock *and* Wall, *unite in ſuppoſing that to be only a waſhing of the* hands, *which the apoſtle calls a* being baptized. ——*The application of the word* βαπτιζω *to the bloody baptiſm of* CHRIST, *and to the baptiſm in the cloud, &c. not neceſſarily including the idea of immerſion.*——*Examples of baptiſms in ſcripture conſidered.*——*The* note-maker's *tranſlation of a paſſage from* Witſius, *and his indirect charge againſt us of blaſphemous reaſoning, ſtript of the coloring of falſhood, chicanery, and ſophiſtry.*

OF the many arguments, by which we demonſtrate the abſurdity of making immerſion *eſſential* to the mode of adminiſtering baptiſm, not a few are taken from the various uſe and extenſive application of the Greek word βαπτιζω. That this word has not the confined ſignification, which Anabaptiſts affix to it, I intimated in a quotation from *Leigh*'s *Critica Sacra*. But as Mr. *M.* has inſinuated that I have quoted that author neither "*fairly*" nor "*honeſtly*;" I will preſent the reader with that part of the lexicographer's opinion, which immediately follows the paſſage I quoted from him in my *Letter*, p. 17.—"CHRIST "no where requireth *dipping*, but only *baptizing*: "which

" which word (as *Heſychius*, *Stephanus*, *Scapula* and " *Budæus* the great maſters of the Greek tongue, " make good by *very many inſtances* and allegations " out of claſſic writers) importeth *no more* than " *ablution* or *waſhing*. Βαπτιζω (ſay they in their " Lexicons and Commentaries) *lavo*; Βαπτισμα " *lavatio, ablutio*; which may be done *without* " *dipping*."--It is true, after this there follow the opinions of ſeveral other authors, one of which Mr. *M.* produces, as a contraſt to mine. If therefore the paſſage I quoted, is found in *Leigh* as well as that which favors Mr. *M.*'s idea of dipping; have I not exactly an equal cauſe to bring the charge of " *diſhoneſt*" and " *unfair*" quotation againſt *him?* eſpecially as he *mangles* the lexicographer much more than I have done. Beſides, the extract I gave the reader from *Leigh*, I called the author's own " obſervation." And that my quotation contains the lexicographer's own opinion, in preference to thoſe which follow it, ſeems evident; becauſe it is the *firſt*, the *longeſt*, and the moſt *particular* critique of all the reſt. What therefore, but the moſt glaring want of candor, could induce our author to repreſent me as acting " diſhoneſtly" in my quotation from *Leigh?* eſpecially when he imitates the very thing, which he ſo indecently reprehends in me? But this is our author's way. He hardly ever omits a ſingle opportunity, whether juſt or otherwiſe, of *abuſing* us, if a ſentiment is dropped that militates with his pre-conceived ideas. Take a remarkable

markable ſpecimen of his *abuſive faculty* in the following inſtance.

Among the argumentative witticiſms, which were levelled at baptiſmal aſperſion, in our author's late memorable harangue at *Shrewſbury*, one was, his appeal to the audience, "whether "the *ſprinkling* their pots and cups would *cleanſe* "them? This wonderful *argumentum ad ancillas*, which, to be ſure, would appear extremely deciſive to all the *ſervants* that attended; a judicious hearer ſaw through; and, in order to weaken the force of an obſervation, which tended to repreſent immerſion in baptiſm as more favorable to the idea of inward purification than ſprinkling, he retorted the coarſe illuſtration upon him; by obſerving "that the pots and cups would not "probably be more cleanſed, if wrapt in cloths "and drawn ſuddenly through the water, than "if they had been ſprinkled." As this was an obſervation in Mr. *M.*'s own ſtyle, and exactly ſuited to his method of reaſoning; he therefore ſets about attacking it, with full as much ſerioufneſs as *Don Quixot* encountered the *puppets*; and the iſſue of that tremendous rencounter between the *ligna mobilia* and the romantic hero, is not altogether unlike the overflowings of our author's indignation againſt a harmleſs ſimile; which happens to be nothing more than an exact tranſcript of a puppet formed in *his own* brain, and ſuſpended from his roſtrum by the deceptive *wire* of a little low-lived ſophiſtry. After going all the way to *Bath*, *Southampton*, &c. for illuſtrative artillery

artillery (which is all nothing to the purpoſe, unleſs it was the cuſtom for thoſe who bathed in veſtments at thoſe places, juſt to pop under water, and inſtantaneouſly to be taken out again;) he then makes a ſudden tranſition to the *Dunciad*. Having ranſacked that inexhauſtible fund of ſatire, for ſomething adapted to the ſwellings of his indignation, he at laſt lights upon two lines, as he thinks, full to his purpoſe. With this borrowed diſtich he ſallies forth, as with a formidable weapon; and with two ſevere blows, brings a charge of *dulneſs* and *pertneſs*; intended for my friend or me; perhaps for both. How great are our obligations to this modeſt gentleman for honoring us with a place in the *dunciad*; I will not mention; and I have no reaſon to be greatly chagrined at the coarſe compliment, when I conſider that I am not *alone* in its application. For, you know, reader,

Solamen miſeris SOCIOS *habuiſſe doloris.*

Were I diſpoſed to obſerve the *lex talionis*; how eaſily might I accoſt this ranſacker of the dunciad with a retaliating quotation from *Hudibras!*—As to the charge of *dulneſs*, I feel quite indiſpoſed to vindicate *myſelf*. But though I decline the taſk of vindication in favor of "the Vicar;" that is no reaſon why I may not vindicate his *friend*. I aſſure thee, then, reader, the double charge of *dulneſs* and *pertneſs* no more ſuits *him*, than a panegyric on *modeſty* and *politeneſs*; would decypher the Anabaptiſt champion of

Liverpool. The *friend* I allude to, is not one whit inferior to Mr. *M.* in *judiciouſneſs*; at the ſame time that he is *much his ſuperior* in genuine *piety.* And if his obſervation on Mr. *M.*'s vulgariſm merits the appellation of "*pertneſs*;" let it be remembered, that it was only pertneſs in *private converſation.* Whereas Mr. *M.*'s was "*pertneſs*" *from the pulpit*; "*pertneſs*" in a *ſolemn ordinance*; "*pertneſs*" before a numerous congregation; "*pertneſs*" devoid of decency and argument; and "*pertneſs*" that affected the practice of a body of miniſters, numbers of whom are as much above *him* in point of learning and piety, as he is beneath *them* by the vulgarity and petulance of his conduct. And howſoever Mr. *M.* might think the charge of *dulneſs* is applicable to me; I aſſure him, I am not ſo *dull* but I can ſee the very ſtriking accommodation of the following lines to his ſtyle of writing.

"Immodeſt words admit of *no* defence,
"For, want of *decency* is want of *ſenſe.*"

I am extremely ſorry to divert the reader from the principal ſubject in debate, by drawing off his attention for a moment to the abuſive digreſſions of Mr. *M.* But, where ſuch rubbiſh lies in our way, it is ſometimes neceſſary to remove it; although the taſk is very unpleaſing, I muſt own. Without digreſſing any more for the preſent, I will proceed to conſider the *applications* of the word βαπτιζω in ſcripture: and I doubt in the examination of theſe paſſages with Mr. *M.*'s curious

rious ſtrictures on them, it will be difficult to determine, whether his criticiſms or invectives contain the more real rubbiſh, either for quantity or quality.

The Greek word adapted in ſcripture to expreſs the ordinance of baptiſm, is applied in ſeveral other inſtances, where the idea of immerſion is not implied; conſequently that idea cannot be always transfered to a fixed mode of baptiſm by *dipping*.

1. "The phariſees and all the Jews except they "waſh their hands oft, eat not; and when they "come from market, except they waſh (βαπτισωνται "baptize themſelves) they eat not." *Mark* vii. 3, 4. Upon this paſſage he obſerves, p. 19; "So ſtrict a ſect as the phariſees would have "made but little of the inconveniency" of *immerſion* every day before dinner. But I fancy ALL THE JEWS would not "have made but "*little*" of this inconveniency. For obſerve, reader, the Apoſtle ſays, that not only the phariſees but likewiſe "ALL the Jews" waſhed before dinner. That therefore an *immerſion*—of the *whole* body—*every day* before dinner—was practicable for *all* the Jews as well as for all the phariſees, I fancy a perſon of unbounded credulity will hardly ſuppoſe; without admitting the equally incredible hypotheſis that this univerſal immerſion muſt have been carried on by uninterrupted miracle. But it is plain that the *waſhing* which the Apoſtle ſays *all* the Jews practiſed, was nothing more than that of their *hands*: for, in the

verſe immediately preceding the paſſage I have juſt quoted from *Mark* vii. the apoſtle informs us that what the phariſees blamed the diſciples for, was their eating bread with χερσιν ανιπτοις *unwaſhen hands*; and their queſtion in ver. 5, is founded on the ſame circumſtance and couched in the very ſame words, " Why walk not thy diſciples " according to the tradition of the elders, but " eat bread with ανιπτοις χερσιν *unwaſhen hands?*" Now if the thing which the phariſees blamed in the diſciples was a *not waſhing their hands*; was not *that* the very thing which they practiſed themſelves? To blame the diſciples for not waſhing their *hands* when their own cuſtom was a bathing of the *whole body*, would have been ridiculouſly inconſiſtent. And yet this unavoidable abſurdity attends the criticiſms of Anabaptiſts on this paſſage. However, to put the queſtion beyond diſpute, let us conſider that appoſite paſſage in *Luke* xi. 38. A phariſee having invited our LORD to dine with him " marvelled that he " had not firſt *waſhed* ε πρωτον εβαπτισθη was not " firſt *baptized* before dinner." Now compare this text with *Matth.* xv. 2, 20, and with *Mark* vii. 2, 4, 5, and you will find in theſe parallel paſſages, that all the phariſees expected of our LORD or his diſciples was, that they ſhould have waſhed their *hands*. Yet this was called a being *baptized*. So that from hence it is plain, a *partial waſhing* is according to ſcripture a *baptiſm of the perſon*. And indeed Mr. *M.* himſelf ſeems aware of the force of this moſt evident demonſtration; and

and endeavors to evade it by a conceſſion, which for his ſide of the queſtion happens to be rather unfortunate. " Suppoſe they did not (dip their " *whole* bodies), ſtill they *dipped* that *part* they " did waſh; and *all that we are contending for*, is " that βαπτιζω ſignifies to dip." Is this indeed " ALL THAT HE IS CONTENDING FOR?" Then from this day forward, Mr. *M.* ſhould never more " *contend*" for a *total immerſion* as *eſſential* to baptiſm. Becauſe, if our LORD and his diſciples were ſaid to be *baptized*, when they only waſhed their *hands*; and " all that" our author " *contends* " *for*, is that the Greek word ſignifies to *dip*;" then ſuppoſing even that they dipt their hands in order to waſh them (which I will prove not to have been the caſe), according to Mr. *M.* himſelf, a dipping of a *part* is a *baptiſm* of the *whole* man: according to the celebrated maxim of Dr. *Gale*, " *What is true of* ANY ONE *part ſeparately*, " *is true of the* WHOLE *complexly*." And ſo, here our two Anabaptiſts unite in giving up a total immerſion as eſſential to baptiſm, and in eſtabliſhing a *partial waſhing*, as equally valid. And, in order to keep our author in his preſent ſentiments, as well as to convince him that others have commented on the waſhings of the phariſees, as we have done, I beg he would conſider the following opinion of *Tilenus*. " *Baptiſm*, if we " reſpect the *etymology* of the word, ſignifies dip- " ping, *and likewiſe* SPRINKLING, in which ſenſe " it is uſed, *Mar.* vii. 4; and conſequently waſh- " ing." And again. " *Baptiſm* in general ſig- " nifies,

" nifies, *immerſion*, or *waſhing*, or SPRINKLING."† From this appoſite note of the etymologiſt *Tilenus*, which I beg our author to ruminate upon, I paſs to his

Next argument, ſuch as it is. He contends that the manner the phariſees waſhed their hands was by immerſion. And ſuppoſing we grant that, it is not very material; ſince it would not invalidate the argument againſt the neceſſity of a *total* immerſion in baptiſm. However there is intimation in ſcripture that the Jews waſhed their hands by *pouring water on* them: for it is written, that " *Eliſha* poured water ON the hands of *Elijah*." Dr. *Gale* indeed, and from him Dr. *Stennett*, ſay, it ſhould be, " FOR the hands of *Elijah*;" contrary to the *Latin* SUPER and the ſeptuagint *Greek*, which renders it ὑπερ χειρας. Beſides, Dr. *Wall*, in p. 109, and 111, of his *Defence*, quotes the learned Dr. *Pocock*, as proving from *Maimonides* and other *Rabbis*, that the ordinary mode of waſhing hands before meals, was by water running or poured out of a veſſel or ſmall ciſtern, called by *Euſtathius* χερνιβον, and by the Evangeliſt νιπτηρ; from which the water ran out by a cock for that purpoſe; of which there ſeems to be an intimation in that expreſſion ὑδωρ επι ποδας μου, *Luke* vii. 44.

† *Baptiſmus, ſi* ETYMON *vocis ſpectemus*, immerſionem *ſignificat*, atque etiam ASPERSIONEM, *quo ſenſu uſurpatur* Mar. vii. 4, *& a conſequenti* ablutionem.—*Baptiſmus in genere, vel* merſionem *ſignificat, vel* ablutionem *aut* PERFUSIONEM. Til. De Bapt. Diſp. 1. Theſ. ii. P. 883, & Theolog. Syſt. P. 1077.

In

In order to juſtify his tranſlating the Greek word in *Mark* vii. 4, *bathe*, Dr. *S.* quotes *Beza* as favoring his interpretation. But the very ſame *Beza*, howſoever on that paſſage he drop a criticiſm that countenances the Doctor's ſentiment, gives us an interpretation of the ſame word βαπτιζω, which directly militates with the Doctor's idea. This is evident from the following words of Dr. *Wall*. "Dr. *Pocock* both ſays himſelf, and quotes "*Beza* SAYING THE SAME, that βαπτιζεσθαι here "in St. *Luke*, means the ſame as λουσθαι and "χερνιπτειν, to *waſh*, or to *waſh the hands*. And "that *ſince that waſhing of the hands might be done*, "*either by putting them in the water, or by pouring* "*water on them*; *there is* (in the text of St. *Luke*) "*a word uſed* εβαπτισθη *which comprehends both the* "*one and the other.*" † *For*, ſays the Dr. *(Pocock)* "*that it is not uſed only for that* (dipping) *I think* "*is plain from that which we read in* Luke xi. 38. "*The phariſee marvelled that* ὁ πρωτον εβαπτισθη." Not. Miſcell. C. ix. P. 397.

So that from hence it follows, (1) that *Beza*'s opinion reſpecting *Mark* vii, 4, does not altogether ſuit the Doctor's purpoſe; ſince it does not conclude abſolutely againſt us; (2) that *Beza*'s interpretation on one paſſage, manifeſtly favors the very arguments we urge reſpecting the mode of the Jewiſh waſhings from another; (3) that Dr. *Pocock* and *Beza* were unanimous in calling that a baptiſm, which was only a waſhing of the *hands*; and (4) that βαπτιζω, according to theſe

† *Wall* againſt *Gale*, P. 111.

two

two great critics, ſignifies the ſame as λεω and χερνιπτω. A proof this, by the bye, they did not think as Dr. S. does, that λεω always implies the idea of waſhing the *whole* body.

II. The ſecond application of the word reſpects their manner of waſhing their *cups*, *pots*, *brazen veſſels* and χλινων beds or *tables*. On this branch of the Jewiſh waſhings Mr. *M.* aſks, "Who ever "waſhed pots or cups without putting them *into* "water?" This is our author's only argument to prove the Jews always immerſed theſe articles; even the mention of which is ſufficient to its refutation. As to the *cups*, there is an intimation in ſcripture that contradicts the ſuppoſition of their having been overwhelmed; for our LORD charges the phariſees with making clean το ἐξωθεν ποτηριε only the *outſide* of the cup. *Matth.* i. 23, 25. How therefore only the outſide could be cleanſed, if the whole was immerſed, I leave to our profound diſquiſitor to determine: for to me it would ſeem a manœuvre in the waſhing-way quite paradoxical, if not downright legerdemain. —Whether it is uſual to clean *pots* by plunging them in water, and never by pouring water on them, Mr. *M.*'s ſervant could have told him.— Is it probable that their *brazen veſſels* were ever immerſed? when it is conſidered that they were often ſo large as to contain a ſort of reſervoir for the purpoſe of waſhing other furniture? Who would think of plunging a furnace into water in order to waſh it?—Were their *beds* waſhed by immerſion? O but Mr. *M.* thinks the word may

may as properly ſignify *tables*. I think not. † Κλινη is derived from κλινω *recline*, and is the name of thoſe *couches* on which they reclined themſelves at dinner. Beſides it is tranſlated *bed* in *Matth.* ix. 2. But ſuppoſing it to ſignify a *table*, he ſays, " Surely there is no difficulty to " put a *table* into water." As for the *difficulty* of doing this, it depends principally on the want of depth or convenience of water. How therefore every family among the Jews could be conſtantly provided with a ſufficiency, to plunge their tables in; or why that ſhould be their invariable mode of waſhing them; appears to me among thoſe huge incredibilities, which common ſenſe cannot digeſt; and yet which with party-prejudice go down as glib as abſolute certainties. If Dr. *S.*'s maxim " that what was moſt " *natural* was probably moſt uſual" be juſt; we need only appeal to modern practice, in order to inveſtigate the moſt natural mode which the Jews adopted in waſhing their tables.

But in farther ſupport of his *ſuppoſition* (for *proof* is no component part of our author's criticiſms) that the articles juſt mentioned were waſhed by immerſion; he ſays, " Nor would it be any won- " der, if even frequently we are not told how " often," (nay, we are not told it *at all* that)

† Perſons baptized in their *beds*, were called in Latin *clinici*, a word derived from κλινη, a *bed*. But when our author tranſlates the *Greek* word a *table*; then, according to *him* and his *oracle*, the *clinici* were perſons baptized *on tables*.—See what nonſenſe reſults from an unwilling- neſs to yield up the moſt plain interpretation, when it claſhes with the intereſts of bigotry!

" they put their beds and couches into water, " eſpecially as the law of *Moſes* enjoined, that " every thing *deemed* unclean, whether it was a " veſſel of wood, or *raiment*, or *ſkin*, or *ſack*, it " muſt* be put into water." This illuſtration, which he borrows from his oracle, is in his opinion deciſive. But it happens to be nothing at all to the purpoſe. For (1) What in the name of wonder has a divine injunction to do with the ſuperſtitious cuſtoms of the Jews; which were a manifeſt corruption of, yea a departure from, the command of God? For ſo our LORD repreſents them, ſaying, " For, *laying aſide* the com- " mandment of God, ye hold the *tradition* of " *men*; as the *baptiſms* of pots, &c." *Mark* vii. 7, 8. (2) What God enjoined in *Lev.* xi. 31, reſpected the legal defilement of any veſſel, &c. by the carcaſe of a mouſe or any other unclean animal falling into it. But the waſhings practiſed by the Jews, were the reſult of their own ſuperſtition: for they ſeem to have been performed (as it appears from the context) as often as the veſſels were to have been uſed at any meal. (3) If the Jews made any reference in this practice to the command in *Leviticus*, they ſtill deſtroyed it by their traditions and ſuperſtitions; otherwiſe our LORD would not have blamed them. And as their waſhing the *outſide* of the cup, &c. was one of the corruptions he blamed; does not that circumſtance imply that they did not plunge them? (4) Beſides, we are informed *Num.* xxxi. 23; that

* " Every thing deemed unclean—*it!* muſt!"—Attic taſte!

every

every veſſel that would abide the fire, of *braſs, iron, tin,* &c. was to *go through the fire* and to be *purified by the water of ſeparation*; which was by SPRINKLING. Chap. vii. 13. So that brazen veſſels, pots and cups, were not *commanded* to be *put into the water* at all. Here therefore Mr. *M.* and his oracle argue againſt themſelves; and here I ſhall leave them in ſelf-contradictory coalition, for a moment, while I preſent the reader with the opinion of the great Dr. *Lightfoot*. " Which " word (*i. e.* βαπτισμῶν) when applied to the " following things" (the cups, pots, &c.) " does " not always ſignify dipping or plunging, but " ſometimes *waſhing* only, or even SPRINKLING, " (as *Maimonides* obſerves) eſpecially of the *cup of* " *bleſſing*." *

III. No ſooner does Mr. *M.* bring the charge of pertneſs and dulneſs againſt my friend and me, than he makes an inſtantaneous tranſition from his abuſive *diſtich* to——the *ſufferings of* CHRIST. This ſudden change from the ſatire and jocularity of the *dunciad* to the ſad ſolemnities of *Gethſemane*; or from the levity of *Pope* to the bloody baptiſm of the SON of God; carries with it ſuch a profane mixture of irreverence, and contains ſuch a prepoſterous blending of the *tragi-comic*, as I am ſure will offend the delicacy of every pious reader. But this is a way quite familiar to

* *Quæ vox ad ſequentia applicata non ſemper* tinctionem *aut* immerſionem, *ſed interdum* lotionem *tantum, vel etiam* ASPERSIONEM *denotat, ut notat* Maimon, *præcipue* poculi benedictionis. Lightfoot. Vid. Pool. Synops. *in* Loc.

our author. He has acquired such an irreverent mode of introducing head-and-shoulders the most solemn subjects after the most trifling witticisms, that the heterogeneous commixture frequently occurs. One most memorable instance of this unhallowed levity soon follows in the very page with the quotation from the *dunciad*. After saying that the Redeemer's " soul was overwhelmed with " sorrow;" in the parenthesis which immediately follows these solemn words, he ushers in a *jocular sneer* at me for describing the effects of CHRIST's baptism by the terms " the falling of his blood " in grumous clots to the ground," Thus he seems to *sympathize* with CHRIST and to *laugh* at me in one and the same breath. And if I may be allowed to form a parody on a line in *Martial*, I would say concerning such want of seriousness,

Risu PROFANO *profanius nihil est.*

But consider we now our irreverent jester's *arguments*. He says I have " *confined* the idea of " CHRIST's sufferings to the *material*† blood of " his body." But here our author mistakes and

† Mr. *M.* has written the word *material* in italics, and by so doing has given it a mark of emphasis and discrimination. According to him therefore, it should seem that " *material* blood" is one particular *kind*, and *immaterial*, another. Now, as he blames me for having " confined " the idea of Christ's sufferings to the *material*" species of his blood; I wish he would tell us what idea he has of the *immateriality* of that fluid. But, as I would hope he is not so profane as to philosophize, where neither philosophy, divinity, nor common sense will support his distinctions; I would only suggest, that the term *material blood* is equivalent to *material matter*, and supposes a distinction of species, where there is none; and therefore incurs *material nonsense*.

mis-

misrepresents in a breath. When I said that CHRIST was baptized in his *blood*, I meant that this outward state of his body bedewed with blood, as the effect of the internal sufferings of his soul, suggested the idea of *aspersion*. I hope my view of "the attending agonies of CHRIST" is not a whit more "*crampt*" than that of Mr. *M.* himself; nor do I think, that any impartial person would suppose I intended "to diminish the great-"ness and weight of the sufferings" of his *soul*, because I labored to paint in proper colors the *effect* of these sufferings on his *body*. And though I am not reluctant in acknowledging, that the universal agony that seized all the powers of his human *soul* might very properly suggest the idea of *overwhelming*, which the reference to *Ps.* lxix. 2, naturally illustrates; yet surely it does not militate with this idea, that the state of his *body* suggests the distinct idea of *aspersion*, especially as an inspired prophet accommodates the very term *sprinkling* to the effect of the Redeemer's sufferings and conquests, alluded to in *Is.* lxiii. And that I am not *singular* in this idea, I will prove from the testimony of three great men.—GREGORY NAZIANZEN says, "I know also of "a fourth baptism, that of martyrdom and "*blood* 'ω ϗ αυ]ῳ Χριςῳ εβα-]ισατο with which "CHRIST himself was baptized."*—The venerable BEDE confirms the idea of aspersion. For, commenting on the very words of CHRIST in *Luke* xii. 50, he makes him say, "I have" says

* *Greg. Naz.* Orat. xxxix. Tom. i. P. 634.

he,

he (a baptiſm to *be baptized* with, *i. e.*) " to be " SPRINKLED with the bedewing or dying of " my own blood."†—SCULTETUS in his ſermon on *Iſ.* lxiii, which he intitles *Triumphus Dei habitu cruentato ex acie redeuntis*; paraphraſing on ver. 1 ſays, " To *come from Edom* is to walk in a red " veſtment; and with *dyed garments from Bozrah* " is to have garments SPRINKLED with new wine. " —*I have trod the wine-preſs*, that is the *grapes* " in the preſs. And from hence I wear gar- " ments SPRINKLED with the blood of mine ene- " mies." ‡

IV. The next application of the word, where the idea of baptiſmal immerſion is not neceſſarily implied, occurs in 1. *Cor.* x. 2. The account given us of the paſſage of the children of Iſrael thro' the Red ſea, ſeems naturally to favor the idea of aſperſion. But againſt this Mr. *M.* ſays, that " the Iſraelites went through the cavity of the " ſea on *dry land*;" and therefore they could not have been *ſprinkled* with ſome detached particles of the ſea. What wonderful logic! As if a perſon may not be ſprinkled with rain and walk on dry land at the ſame time. O but " they " were *in* the cloud and *in* the ſea; and this " ſurely favors *immerſion*." p. 22. Obſerve reader, to what fallacy and abſurdity the Anabaptiſt is

† *Sanguinis inquit proprii tinctione habeo* PERFUNDI. Bed. *in* Luc. xii. 50.

‡ Venire ab Edom *eſt rubeo veſtita incedere; &* venire tinctis veſtibus de Bozra, *eſt habere veſtimenta musto* RESPERSA. Torcular calcavi, i. e. *uvas in torculari. Atque hinc veſtes boſtium ſanguine* RESPERSAS *gero.* Scultet. *in* Loc.

driven!

driven! He ſays the Iſraelites went on *dry land:* he will not allow that they were wet with the dew from the ſea or the cloud: and yet he ſays they were *immerſed* in both. But the apoſtle ſays they were *baptized* upon this occaſion. According therefore to our author, here was a baptiſm *without any application of* WATER. An erroneous criticiſm this, that would juſtify the moſt unjuſtifiable mode of baptizing. For, if the courſe of a ſtream could be divided or turned from its natural channel by an intervening wall on the right hand and on the left, and a perſon was let down into this artificial aperture or "*cavity*" of the water; in ſuch a ſituation, although he ſhould be "on *dry land*," yet with a *cloud* over his head, and the *waters* around him, he might be ſaid to be *in* both, and to be *baptized* in both, without the application of a ſingle drop of water. And yet ſtupidly abſurd and invalid as ſuch a mode of baptiſm would be; it is nevertheleſs authenticated by Mr. *M.*'s *dry* criticiſm. But that he may learn to criticiſe a little better on this paſſage, in future, I beg he would keep in mind the ſenſible maxim of Dr. *Lightfoot*. "The *application* of WATER is "*neceſſary* as to the ESSENCE of baptiſm: but the "application of it by this or the other MODE "expreſſes the *circumſtance*." †

And here I cannot help applying to the preſent criticiſm a wonderful argument of our author's, which occurs p. 28. In order to prove

† APPLICATIO AQUÆ *neceſſaria eſt de* eſſentiâ *baptiſmi: aſt applicatio hoc vel illo* MODO *circumſtantiam ſonat.* Hor. Heb. *in* Matth. iii. 6.

(according

(according to *his* uncommon method of demonſtration) that the multitude mentioned in *Matth.* iii. 5, were all immerſed in the water of *Jordan*; he ſays, " I have no doubt of it, or elſe they had no " buſineſs *in* Jordan." But, the force of this huge reaſoning founded on the word *in*, is intirely enervated by what he ſays above. For, the Iſraelites were *in* the cloud and *in* the ſea and not wet with the *water* of either; conſequently the multitude that attended *John*'s baptiſm might have been in ſome *dry* part of the channel in which Jordan flowed, and be baptized, without any application of water at all. But, if, as was certainly the caſe, the Iſraelites were baptized *in* the Red ſea by the *aſperſion* of water; why might not the multitude attending *John*'s baptiſm, be ſaid to have been baptized *in* Jordan, and yet have water only poured or ſprinkled on them? even though they ſtood " on *dry land?*" To infer always a plunging of the whole body in water, becauſe the word *in* occurs in the narrative, would in many inſtances be equally falſe as abſurd. For inſtance; our LORD commands the young man born blind to " waſh *in* the pool " of Siloam." Now to accommodate Mr. *M.*'s logic to this inſtance, would be to infer that he was plunged all over; " or elſe he had no buſineſs " *in*" Siloam. But, that the blind man was not immerſed, and yet had very important " buſineſs" at the pool, is evident; for, the curing his blindneſs depended on his waſhing there. But that his whole body was not immerſed in it is plain; becauſe

cauſe only his *eyes* were affected, and only this part was to have been waſhed; in doing which, there was no immerſion at all: beſides, the Greek word, uſed to deſcribe the waſhing, is in *John* ix. 7, νιψαι from νιπτω, which is always applied to a *partial* waſhing only. What becomes then of the mighty arguments our author founds on the force of the word *in?* †

But, to prove, that others thought as well as myſelf, that there was ſome analogy between the ſtate of the Iſraelites when *ſprinkled* by the cloud and ſea, and that of a perſon baptized by *aſperſion*, I need only quote *Walæus*. "Which rite, "(that is, SPRINKLING) the baptiſm in the cloud "and ſea alſo favors; of which *Paul* treats in "1 *Cor.* x." *

V. We urge that no argument deciſive in favor of total immerſion as the *eſſence* of baptiſm, can be drawn from the *examples* recorded in ſcripture; but, on the contrary, if we are permitted to draw natural inferences from *rational* premiſſes, we conclude that the baptiſms mentioned there,

† Even Dr. *S.* overthrows our author's wonderful logic, founded on the uſe of the monoſyllable *in*, by the following conceſſion. "What "Baptiſt ever SAID or THOUGHT that perſons cannot go INTO the "water, without being PLUNGED in it? or that the expreſſion of "*going down into* water neceſſarily includes *dipping* in it?" *Remarks*, p. 81. ——I hope it will be allowed, that a perſon who "goes *into* water" may conſequently be ſaid to be *in* it. And, if according to Dr. *S.* the application of the former expreſſion does not "neceſſarily include "*dipping*;" neither does that of the latter. The diſpute thus far, is, therefore, between Mr. *M.* and his oracle.

* *Cui ritui* (ſc. ASPERSIONI) *quoque favet baptiſmus in nube & mari; de quo* Paulus, 1 Cor. x. *agit.* Walæus, Synops. Pur. Theolog. Diſp. xliv.

were performed by ſprinkling or pouring of water. Conſider we then, 1 The multitudes baptized by *John* the Baptiſt, *Matth.* iii. 5, and by the apoſtles, *Acts* ii. 41.—That " Jeruſalem and *all* " Judea, and *all* the region round about Jordan" in the one inſtance; and *three thouſand* perſons in the other; could not have been baptized by a total immerſion, is implicitly evident; (1) becauſe, in the former caſe, the Baptiſt's *time* and *ſtrength* would have been inadequate to the work; and the ſame circumſtances of impracticability operate ſtrongly in the latter. Dr. *S.* indeed, in order to evade the force of this argument, divides the multitude baptized on the day of Pentecoſt, not only among the apoſtles, but among the *ſeventy* alſo; though this gentleman, who lays ſo great a ſtreſs on the *letter* of ſcripture, as neceſſary to authenticate practices on other occaſions, here departs from his own favorite maxim; for, as the context does not intimate, that the *ſeventy* aſſiſted upon this occaſion, have we not as good a right to urge the *ſilence* of ſcripture againſt the Doctor here, as he does the very ſame circumſtance againſt us in other inſtances, though with not equal plauſibility of argument? He urges indeed, " that the text does not *ſay* they were baptized " in one day only." p. 116. That is, the words *one* and *only* are not mentioned in the text; and therefore the text does not " *ſay*" it. What trifling! But does it not *ſay*, that the very three thouſand who had " received the word gladly, " were baptized, and τῇ ἡμέρᾳ, in *that day* were " added

" added to the church?" *Acts* ii. 41. Were not the perſons *added to the church*, the ſame, that in the former part of the text are ſaid to have *received the word* and to have been *baptized?* And does not the text therefore *ſay*, that their reception of the word, their addition to the church, and their conſequent baptiſm, were circumſtances that took place in the *ſame day?* Is it therefore to be ſuppoſed (without ſuppoſing what is improbable and impracticable) that the multitude awakened under *Peter*'s ſermon were all immerged? And even if the difficulty upon *this* occaſion was alleviated by the *number* of adminiſtrators; yet how will the ſame ſuppoſition apply to the *Baptiſt?* Surely the ingenious Dr. *S.* cannot, without a prodigious knack at invention, attempt to demonſtrate, that *John* had the aſſiſtance of *eighty two* joint-adminiſtrators in diſpenſing the ordinance. We think he would find it difficult to prove, he had *one* aſſiſtant. And yet his number of ſubjects ſeems to have been much greater, than that, which demanded the help of the *twelve* apoſtles and *ſeventy* diſciples; if we conſider that he baptized " *all Judea* and *all* " *Jeruſalem* and *all* the region, &c." which I ſhould imagine, though not implying *all* and *every* of the inhabitants of thoſe places, yet to include a number ſuperior to *three thouſand.* How, therefore, *one* adminiſtrator could *plunge* head-over-ears ſuch an immenſe and promiſcuous *multitude* of proſelytes, is one of thoſe monſtrous incredibilities, which ſeem quite credible to men of

our author's kidney; but which will ever, to candor and common ſenſe, appear either as abſolute miracle or romance. But ſuppoſe *John* to have baptized by pouring or ſprinkling of water; then the *incredible* and *abſurd* vaniſh together. (2) We think, that the conſideration of *modeſty* would lay a conſiderable bar againſt *immerging* ſuch vaſt multitudes. For, as it would reflect a charge of *indecency* on the adminiſtrators and the perſons baptized, to ſuppoſe, that any had been dipt *naked*; ſo it is extremely improbable, that either *John*'s proſelytes, or thoſe awakened under *Peter*'s ſermon, conſiſting principally of the *poor*, could be provided with change of raiment; and if they were, that even in that caſe, the diſpenſers of the ordinance would propoſe an univerſal immerſion, to a promiſcuous multitude of men and women; when their *undreſſing* and *changing their wet garments*, muſt have been attended with a group of circumſtances equally inconvenient and indelicate. For, howſoever a few perſons in a *private baptiſtery*, previouſly accommodated with change of raiment, might be dipt, with a degree of comparative decency and convenience; yet the baptiſm of a vaſt *multitude*; in a *public* place; before a number of *ſpectators*; at a *diſtance* from their reſpective habitations; and either *unprovided* with or unable to *procure*, change of raiment;—I ſay, a baptiſm, attended with ſo many inſuperable difficulties, could never have been adminiſtered by a total immerſion; eſpecially when it is conſidered, that

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an almoſt unavoidable infringement of the laws of *decency*, muſt have been the conſequence. And indeed I cannot help ſaying, that, although the mode of baptizing, practiſed by modern Anabaptiſts, is not liable to an *equal* degree of immodeſty and inconvenience; yet that *ſome* degree of both is hardly avoidable.—It is the deſign of the great Head of the church, that every thing in it ſhould be conducted ευσχημονως *with decency*. And I can never ſuppoſe, that he would have enjoined immerſion, as *eſſential* to baptiſm, when ſuch an inſtitution would be ſubject, in many inſtances, to much indecorum. It is well known, that there were ſome, ſo invincibly ſtrenuous in their attachment to dipping, as to make it neceſſary to the due adminiſtration of the ordinance, that the candidates ſhould enter the baptiſtery quite *naked*; in order to preſerve a ſtrained reſemblance to our *ſpiritual* nakedneſs, as well as to keep up a ſuppoſed repreſentation of their "*putting off* the old man;" or as *Voſſius* ſays, *Quaſi non minus nudi baptizarentur quam* Adam *fuerit in paradiſo*. Several ſhameful incidents reſulting from this moſt indecent mode, brought it into gradual diſrepute among the *Adamites* themſelves (for ſo ſome of theſe naked dippers were called), and at laſt into univerſal diſuſe. Upon this mode the Anabaptiſts have conſiderably improved, by rejecting this ſpecies of indecency, altogether, and by requiring all their candidates to be dipped *in garments*. But, although they are to be commended, for thus far obſerving

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the laws of decency; yet I cannot think, that Dr. *S.*'s argument, in favor of the ſtrict modeſty of his mode, taken from the promiſcuous bathings at our modern watering-places, is of any force; unleſs he could prove, that ſuch a modern cuſtom were ſtrictly *defenſible*, or that perſons there dipped *one another*. And even if men and women may bathe promiſcuouſly, and modeſtly too, perhaps, in a modern bath; yet, ſurely, this will not admit a parallel with the practice of the Anabaptiſts; where *women*, appareled in a ſingle garment, in a *public* place, and before *ſeveral ſpectators*, are taken by a *man*, and plunged head-over-ears; eſpecially, when it is a notorious fact, that ſome modeſt adminiſtrators thus immerge *women far advanced in their pregnancy:* and, this latter circumſtance, from which Mr. *M.*'s conduct is not exempt, I dare pronounce *very indecent*, as well as extremely dangerous; † and nothing but the moſt unconquerable reſolution to ſupport the cauſe

† In my *Letter* to Mr. *M.* p. 23, 24; I advanced an argument againſt the neceſſity of baptiſmal *immerſion*, founded on the manifeſt DANGER that would attend ſuch a mode; and I inſtanced in the caſe of PREGNANT WOMEN; ſuppoſing at the ſame time the danger to be ſtill farther enhanced, if perſons in a ſtate of pregnancy ſhould be immerſed in the DEPTH OF WINTER. This being *argumentum ad hominem;* and the fact I condemned, having been a *literal tranſcript* of Mr. *M.*'s conduct, when in *Shrewſbury;* either he himſelf, or probably, his note-making friend FOR him, attempts to invalidate my argument in a note, p. 28, by aſſerting "that *cold bathing* is recommended by *the faculty* to pregnant "women; and that ſprinkling or pouring of water would be dange-"rous *as well as* going *into* the water." In oppoſition to this evaſive ſtuff, I anſwer, (1) That the dipper's *medical doctrine* ſeems to be founded more upon EMPIRICISM, than upon the principles of *phyſic;* and that it exactly comports with the ſyſtem of "*the faculty*" of the QUACKS; which is ſo famous for accelerating the departure of people out

cauſe of bigotry, and to keep up *the ſchiſm* at all events, could ever ſuggeſt this branch of a mode, to invalidate which, the laws of *decency*, *humanity*, and *common ſenſe*, powerfully concur. Beſides, it is not a little extraordinary, that they ſhould, in *every inſtance*, invariably practice a *total* immerſion; when they are conſtrained, themſelves, to acknowledge, that a *thing* or a *perſon* may be ſaid to be dipped, when only a *part* is put under water; which Dr. *Gale* exemplifies in the caſe of the *hyſſop* dipped in blood, and that of the *nib* of a pen dipped in ink; and which he

out of the world: and ſince Mr. *M.* ſo cordially embraces *their* principles, ſhould not that learned body preſent him with a *diploma*, as a bright graduate in the ſyſtem of *Æſculapius?* and advance him to the ſtill higher honor of being PROFESSOR OF QUACKERY? (2) Suppoſing, that in ſome inſtances, bathing might be recommended to pregnant women; yet, would any perſon in his ſenſes, recommend it as *medicinal* in the rigorous month of DECEMBER? and NOT LONG BEFORE their *decumbiture?* Not to urge how INDELICATE an appearance a pregnant woman muſt make, before a *number* of ſpectators, at a PUBLIC BATH; I aſk, whether the man, who *could* be the *adminiſtrator* upon ſuch an occaſion, muſt not be loſt to *every tender ſenſation*, and reſemble in his ſpirit, the unfeeling apathy of a *Stoic*, rather than the tenderneſs and delicacy of a *Chriſtian?* If there be an object upon earth, calculated to excite the niceſt ſenſations of tenderneſs and ſympathy, it is certainly that of a woman, *far advanced in her pregnancy*. But what are all theſe tender ſenſations, and the circumſtances that might naturally ſuggeſt them, to *Anabaptiſts?* The ſchiſm MUST be kept up, at the hazard of health and life. And, though INSTANT DEATH might be the conſequence of an immerſion of pregnant women in the depth of winter; yet what is all this to the HEROISM of *bigotry*, and our author's ſyſtem of *quackery?* (3) When the note-maker (whether Mr. *Jenkins* or Mr. *M.* I cannot tell) ſays, that "*ſprinkling* of water would" (in caſes of ſickneſs) "be dangerous AS WELL AS going *into* water;" I need make not a ſingle obſervation to prove, that his wild poſition is equally ſupported by *inhumanity* and *falſhood*. For, as one juſtly obſerves, "There is a time, when a ſerious writer would not *trouble* "*himſelf to confute or ſet a* WRANGLER *right*. And 'tis ſuch a one as "this, where the perverſity is ſo great, as to become an inſult upon "common ſenſe."

corroborates

corroborates by his memorable maxim " What is " true of *any one part* ſeparately, is true of the " *whole* complexly :" and when Mr. *M.* himſelf " contends for no more, than that βαπτιζω ſignifies " to *dip* ;" without ſuppoſing, it always implies a *total* immerſion. Conſidering, therefore, the natural tendency of theſe conceſſions, to weaken the force of the Anabaptiſts' own practice; how ſhall we accont for their notorious deviation from their own un-extorted acknowledgments? Dr. *Wall* ſuggeſts a very probable reaſon, for their inconſiſtency, on this head. If, ſays he, they were to give up dipping *all over*, in any one inſtance, " then the *ſchiſm* would be at an end; and *that*, " you know, would be a *dreadful thing*."

That others ſuppoſed baptiſmal aſperſion was more conſiſtent with *modeſty*, than immerſion, is evident, from the following teſtimony of Vossius. " Beſides thoſe other four reaſons, which *Thomas* " (Aquinas) has brought (in favor of *ſprinkling*), " ſome add a fifth, that is, MODESTY; on ac- " count of which it is more *decent*, to SPRINKLE " or *pour* water, on *adults*."‡—And with him concurs CHAMIER. " The uſe of ASPERSION " is certainly more proper or convenient, both " in regard to the inclemency of the weather, " and in reſpect of MODESTY."† And, the ſame laſt-mentioned author ſuppoſes it improbable, that

‡ *Præter vero quatuor iſtas quas* Thomas *attulit cauſas, etiam quintam aliqui addunt*, honeſtatem; *propter quam* decentius *eſt adultos* ASPERGERE *vel* PERFUNDERE. Voſſ. De Bapt. Diſp. i. P. 360.

† *Certe commodior* ASPERSIONIS *uſus, & propter tempeſtatum incommoda & propter* PUDOREM. Cham. Contract. L. v.

" the

" the three thouſand could be baptized, by a " few apoſtles, in one day, if they were all im- " merſed."*—So does *Bonaventure*. " It is pre- " ſumed, that the apoſtles baptized by SPRIN- " KLING: and that cuſtom is ſtill obſerved in " *many churches*. And well obſerved it may be, " ſince therein, the *reaſon* or intent of the ſacra- " ment, is kept *intire*."§——And of the ſame opinion was *Nicholaus de Orbellis*, who lived *Ann. Dom.* 1452. " It is not likely, when three thou- " ſand were baptized on the day of Pentecoſt, " that every perſon had his *whole* body waſhed " in water; but preciſely with as much as would " SPRINKLE the face, or admit of its being " *poured* on the head."†—To which, give me leave to add that of Dr. *Lynwood*. " It is very " probable that the apoſtle *Peter*, did not bap- " tize by immerſion, but by ASPERSION."‡—And that *John* baptized by *pouring* or *ſprinkling* of water on the ſubject, and not by immerſion, was the opinion of *Paulinus*, Biſhop of *Nola*, a co-temporary with St. *Auguſtin*; as appears from the

* *Videtur* 3000 *uno die a paucis Apoſtolis non potuiſſe baptizari ſi ſinguli merſi fuiſſent.* Cham. *Ibid.*

§ *Præſumitur quod Apoſtoli baptizaverunt* ASPERGENDO; *& mos ille ſervatur adhuc in pluribus eccleſiis: ſervari autem poteſt propter hoc, quod ibi eſt integra ratio ſacramenti.* Bonavent. L. iv. Diſt. 3.

† *Non enim eſt veriſimile quod in die* Pentecoſtes *quando baptizati ſunt tria millia, quod quilibet lavaretur quantum ad totum corpus ſuum in aquâ: ſed præciſe quantum ad faciem* ASPERGENDO, *vel quantum ad caput perfundendo.* Nicol. De Orbellis. in 4 Sentent. Diſt. 4, 9, 1. De Baptiſmo.

‡ *Veriſimile eſt quod non per modum immerſionis ſed* ASPERSIONIS *baptizaverit Apoſtolus* Petrus. Lynwood. Conſtit. L. iii. De Baptiſmo.

two following lines. Speaking of the *Baptiſt*, he ſays,

" *Diluit* INFUSIS *credentum crimina* LYMPHIS,
" *Abſolvitque metus hominum, pœnaſque remittit.*" †

Thus have I expatiated the more largely on the probable mode, by which *John* and *Peter* baptized; becauſe our poſitive Anabaptiſt, is ſo peremptory in the oppoſite ſuppoſition; and yet has not urged a ſingle argument to ſupport it. All he ſays, in p. 28, 29, is low ſneer, * contemptible irony, and down-right abuſe. As to thoſe commentators, who cannot digeſt improbabilities ſo eaſily as our author, and therefore conclude, the baptiſms of *John* and *Peter* could not have been performed by immerſion; of all ſuch he ſays, " I *think*" (but *thinking* and *proving*

† " He waſhes away the ſins of believers by water POURED on " them, &c." *Paulin. Ep. Nolan; ap Rigalt. Not. in Tertul.* P. 70.

* I wiſh, however, when our author is in one of his *ſneering-moods*, that he would take care to ſneer *grammatically*. Having, in p. 29, ſuggeſted an ironical hint reſpecting the mode of *John*'s baptiſm, he concludes by ſaying, " The water would HAVE ΕΠΕΠΕΣΕ FELL on them." I ſhould be glad to know from our author, who ſeems better acquainted with ſneering-moods than with moods of *grammar*, whether " WOULD " HAVE FELL!" be intended as a ſpecimen of *his* profound grammatical diſquiſitions, or of his good " *friend*" at *Wrexham*; who hath helped him to ſo many valuable " hints" in the *note-making* ſtyle, which he hath further *clarified* by his *corrections of the preſs*. Now, as our author has ſo modeſtly declined the office of a " liturgy-mender," as being " a poor mean employment;" I ſhould be glad to know, whether that of a *ſyntax-mender* be not full as *mean?* eſpecially as our profound *emendator* hath likewiſe thought proper to tranſlate ΕΠΕΠΕΣΕ " WOULD *have fell.*" And, ſince we have been already favored with ſome ſimilar ſpecimens of Mr. *M.*'s genius in *mending* and Mr. *J.*'s in *correcting*; are they not moſt happily blended together as a *mending* ſyntax-*mender* *triumvirate?*

are

are two things), " all thoſe commentators may " be called *Bible-menders*." Whether it be characteriſtic of genuine *modeſty*, for a man of his notorious ignorance, to ſet himſelf up as a judge of commentators, and to decide upon their rational criticiſms, without making one effort of argument to overthrow them; I leave to the judgment of the candid reader. As to his charge againſt us, of attempting to *mend* or *piece out* (his own phraſe) our Bibles; I ſhould be glad to know, who are moſt likely to fall under this imputation? they who bring *reaſon* and *argument* with them in their earneſt reſearches? or the men, who ſeem determined to make the Bible ſpeak *their* meaning, even though embarraſſed with the greateſt improbabilities, and contradicted by the natural ſuggeſtions of *common ſenſe?*

VI. The next example, on which our Anabaptiſt triumphs, under the wing of an anonymous friend, is that of the *jailor*. In order to ſupport the idea of his having been baptized by immerſion, he is obliged to have recourſe to the following ſuppoſitions, viz. that the jailor " had a " reſervoir of water in the priſon;" or that he was dipt in an adjacent river. And yet this is the gentleman, who charges us with reſting all *our* opinions reſpecting the baptiſms mentioned in ſcripture, on *ſuppoſitions*, *probabilities*, &c. But in the preſent inſtance, his charge manifeſtly recoils on himſelf. For, his ſuppoſition that there was a little pond of water or well, in the priſon, is not ſuppoſable; and his probability, that the

jailor was plunged in the river, is improbable; if we conſider, that the baptiſm was performed at *midnight*; and that the adminiſtrator, whoſe body was galled with ſtripes, could not, without manifeſt peril, enter a river or even a domeſtic reſervoir of water, at ſuch an unſeaſonable hour of the night. Beſides, if immerſion had been the mode, the inconveniencies and danger, might have been in ſome meaſure obviated, by poſtponing it to the enſuing morning. Yet we are told, that "the jailor and all his were "baptized *ſtraightway*." *Acts*. xvi. 33. So that, as there is not the leaſt intimation in the hiſtory, that they went out to any *river*; conſidering the time of night, the unhealed ſtate of the Apoſtles' ſtripes, as well as the improbable circumſtance of there being a quantity of water in the priſon, ſufficient for an immerſion of the *whole* body; is it not more rational to ſuppoſe, the ordinance to have been adminiſtered by an affuſion of water? And with this ſuppoſition correſponds the opinion of *Chamier*. "Nor was there at hand within the "priſon, *as much* water as would be neceſſary "for *immerſion*." †

But, in a note, p. 32, we are confronted with a quotation from *Witſius*; which, according to the note-maker's *tranſlation*, ſeems, at firſt ſight, to militate with our ſuppoſition; but, which upon a nearer examination, will be found not ſo much to our author's purpoſe. Speaking of the Jailor's

† *Nec intra carcerem fuiſſet ad manum tantum aquæ quantum mergendo opus erat.* Cham. Contract. L. v. C. i.

baptiſm,

baptiſm, *Witſius* ſays, *Sacris lymphis tinctus chriſtianiſmi myſteriis initiatus ſit.* Theſe words, Mr. *M.* or his good "*friend* that has ſuggeſted" the important "*hint*" in the note, tranſlates "Being "*dipped* in the ſacred *ſtream*, &c." But this tranſlation is palpably falſe, in more reſpects than one. For (1) it contradicts the hiſtory, by ſuppoſing, that the jailor went out of his houſe to ſome neighboring *ſtream* of water to be baptized; which ſtream, our author ſuppoſes to be the *river* mentioned in *Acts* xvi. 13. But, it is plain from the apoſtle's narrative, that the baptiſm was performed within a part of the *priſon:* for it is ſaid that "*he brought Paul and Silas out*;" "the "meaning of which is" ſays Dr. *Stennett*, (Remarks, p. 113), "that he brought them *out* of "the *inner* priſon, into which he had before "thruſt them;" and (p. 114), "before he led "them into his houſe." And the Doctor ſuppoſes there was "a pool *within the bounds* of the "priſon;" and that *therein* the jailor was dipped. So that Mr. *M.*'s *tranſlation* at once contradicts both the ſcripture and his own oracle. (2) But I am apprehenſive it does not expreſs the meaning of *Witſius* himſelf. For, as I think he was full as great an expoſitor and critic as Mr. *M.* I can never conceive him capable of contradicting a plain hiſtorical narrative, and therefore not intending a *ſtream* by the word *lymphis*; the natural ſignification of which is *water*. (3) Nor can it be proved from his uſing the word *tinctus*, that he ſuppoſed a total immerſion to have been the mode.

mode. For, that *tingo* and *immergo* are not convertible terms, is apparent, from the diſtinction of the great Dr. *Whitaker*. TINCTIONE *contenti, quam ſufficere putârunt,* IMMERSIONEM *non deſiderabant.** Dr. *Holdſworth*, obſerves the ſame diſtinction. " Baptiſm in ſome churches is " uſed by *immerſion*; in others, by *ſprinkling le-* " *vemque* TINCTIONEM and a partial dipping."† This is farther warranted by that remarkable uſe of the word *tingo*, in *Martial*.

" ————, *Pete vina, roſas cape,* TINGERE *nardo.*"

No one ſurely was ever *immerſed* in ſpikenard. *Horace* intimates it was *poured* on the head, when he ſays, *Achæmenia* PERFUNDI *nardo*, and,—PERFUSUS *liquidis urget odoribus.*—*Cicero*, ſpeaking of an indifferent ſcholar, calls him *literis* TINCTUS. But if our author was to have brought his *overwhelming* doctrine to theſe words, he would probably have tranſlated them, " all immerſed in " letters." And then, though the *literary immerſion* would not have been characteriſtical of our author's profundity of learning, yet it would have been perfectly correſpondent with his accuracy, as a *tranſlator*.—*Lyttleton*, in his Dictionary, tranſlates *tinctus, baptized*. Yet he renders *tingo*, from whence it is derived, *to ſprinkle*. From theſe inſtances of the uſe of the word, it is apparent it ſignifies to *tinge*, to dip a *part*, to *ſprinkle*,

* " Being content with a ſlight *dipping*, which they thought ſuffi- " cient, they did not deſire *immerſion*." *Whitaker. Præl. De Sacram. Bapt.* ix. 1. P. 216.

† Dr. *Richard Holdſworth*. Lectio xxii. P. 687.

to

to *pour*; and is in general acknowledged, by critics sacred and profane, to imply something different from *immergo*. Admitting this, I think it more than probable, that *Witsius* did not mean to insinuate by the terms *lymphis tinctus*, that the jailor was baptized either in a *stream*, or by a *total immersion*. And the same arguments which expose our author's blundering translation of *Witsius*, are equally conclusive against the inferences which he and his oracle draw from the words βαπτω and βαπτιζω, in favor of *dipping*. For, since critics, commentators, lexicographers, and divines, all unite, in rendering these two words by the Latin *tingo* and *lavo*;‡ and since neither the one nor the other *necessarily* implies immersion, or dipping at all, but frequently *sprinkling*, *pouring*, &c. consequently, the signification of the Greek words and of their correspondent Latin concludes nothing absolutely in favor of immersion, and manifestly countenances the opposite modes of baptismal aspersion and effusion.—Thus, I hope it has appeared how little cause our author had to triumph from the "*hint*" his "*friend*" gave him of introducing an apposite quotation from *Witsius:* and that as *Cicero* describes a *sprinkling of literature* under the terms *literis tinctus*; so by a parallel translation, *lymphis tinctus* may very properly signify a being *sprinkled with water*.

‡ The criticism of *Zanchius* confirms this.—*Verbum hoc tam significat* TINGERE, *& simpliciter* LAVARE, *quam immergere*. ZANCH. De cultu Dei externo. C. xvi.

VII. I pro-

VII. I procede, now, to conſider a charge, brought againſt us, by the ſuggeſter of the "*hint*" in the note, p. 30; which he thinks, ſo tremendous, as to hang like a huge milſtone about the neck of our reaſoning. This heavy charge is no leſs, than that there is an "*exact reſemblance*" between our reaſoning on the examples of baptiſm, mentioned in ſcripture, and that, by which *Woolſton*, and other deiſtical writers, labor to invalidate the hiſtory of our LORD's *miracles*. That is, reader, Deiſts *blaſpheme* the hiſtory of the Savior's miracles, by their manner of commenting upon them: and Mr. *M.* or his note-maker, ſays, there is an "*exact reſemblance*" between *their* mode of reaſoning and *ours*; inſomuch that, what he ſtigmatizes as "*cavil*" in the Deiſts, he accommodates to us, as adopting "the ſame kind of "*wretched cavil:*" conſequently an indirect charge of *blaſphemy* lies againſt us. But, ſurely our author, before he repreſented our conduct, as a blaſphemous imitation of the Deiſts, ſhould have weighed the awful imputation, in the balance of candor and truth. For, if, upon a fair examination, it ſhould appear, that he has moſt ſhamefully miſrepreſented us; I fancy he will find it difficult to exculpate himſelf from the charge of a glaring violation of the ninth commandment.

The whole of his plauſible ſophiſtry is detected and refuted, by the following conſiderations. (1) His compariſon between our reaſoning, and *Woolſton*'s, fails, in one obvious inſtance. The Deiſts

Deiſt's blaſphemous arguments, concern a *miracle*; our reaſoning, reſpects only an *ordinary baptiſm*; in the diſpenſing of which, there was not one miraculous circumſtance. If the three thouſand had been all immerſed by an *extraordinary* act; no perſon, who reverences the Bible, would for a moment heſitate, to admit the authenticity of the fact. But, when a prodigious multitude are ſaid to have been baptized by *John*, or by a few Apoſtles, without any intervention of *miracle*; and when the ſacred hiſtory is ſilent as to the mode and circumſtances of an ordinance adminiſtered to ſo great a number: are we not left to conſider on which ſide *reaſon* preponderates, and to draw our concluſions accordingly? In every narrative, where ſcripture obſerves a total *ſilence* reſpecting circumſtantials; we are to determine where there is the greateſt degree of *probability*: and when one ſide of the queſtion is inadmiſſible, but upon the implication of miracle, where however nothing miraculous is recorded; we are to reject that, and to embrace the ſide, which appears unembarraſſed with difficulties and improbabilities; and this may be done, conſiſtently with the deepeſt ſubmiſſion to revelation, and the higheſt reverence for truth. Apply this in the preſent inſtance.—The hiſtory of the New Teſtament records baptiſms, adminiſtered to vaſt multitudes, by one or a few adminiſtrators; without relating the ſpecific *mode*. Suppoſe theſe baptiſms to have been performed *miraculouſly*; the *immerſion* of *thouſands* in a *day*, is credible. But

remove that ſuppoſition of an *extraordinary* circumſtance; and the fact is embarraſſed with numerous incredibilities. Whereas, if you ſuppoſe the *mode* on thoſe occaſions to have been *ſprinkling* or *pouring* of water; the narrative is immediately diſencumbered from ſeveral difficult and improbable circumſtances, which would otherwiſe give it the appearance of miracle, or fiction.

(3) The Deiſt, by his impious ſophiſtry, would invalidate the hiſtory of our LORD's miracles *altogether*. But ſurely Mr. *M.* muſt know in his conſcience, that the ſcope of our reaſoning does not affect the *hiſtory itſelf*, but a particular *circumſtance*, which Anabaptiſts annex to it, and which is founded on incredible abſurdity. *Woolſton* blaſphemouſly concludes his chain of ſophiſtry, by ſaying, "the *whole hiſtory* (of the miracles) "is monſtrouſly abſurd." But we aſſert, that the *whole hiſtory* of the baptiſms recorded in ſcripture, is founded on truth, and warranted by the moſt credible facts. Our diſpute, therefore, with Anabaptiſts, does not reſpect the *hiſtory* of baptiſms; but the more probable *mode* by which they were adminiſtered. So that, if Mr. *M.* is not loſt to every generous feeling of candor and modeſty; muſt not a bluſh cover his face, and a ſenſation of guilt ſtrike his conſcience, for daring to aſſert before the public, "that there is an *exact reſemblance* between our mode of reaſoning on the "*baptiſms*, and that of Deiſts on the *miracles*, "recorded in ſcripture?

(4) Our

(4) Our author ſeems not a little ſkilled in the arts of low ſophiſtry: and, by his ſophiſtical leger-demain, he blinds the eyes of the reader, and gives an air of plauſibility to the moſt fallacious reaſoning. Take the following inſtance.—In order to point out, what he injurioufly ſtyles, the "*exact reſemblance*" between our reaſoning, and the blaſphemy of *Woolſton*, he introduces us as quærying, "How could ſo many be *baptized* in "ſo ſhort a time?" But, reader, if you will only wipe off the varniſh of this gentleman's ſophiſtry, you will eaſily detect the glaring falſhood, that ſkulks under this diſingenuous coloring. We do not aſk "how could ſo many be BAPTIZED?" but how could *ſo many* be PLUNGED in ſo *ſhort a time?* That ſo many were *baptized*, we have not the ſmalleſt doubt: and that they were baptized, by *pouring* or *ſprinkling* of water, we have all the reaſon in the world, to believe; ſince the contrary ſuppoſition is manifeſtly clogged with a variety of incredible circumſtances. When therefore the note-maker ſays, "It will ſhew them (p. 32) "that by this method of *talking*, a man may "prove *quodlibet ex quolibet*; and TO! *take heed*,† "leſt by reaſoning in this manner, they do inadvertently put weapons into the hands of infidels;" he manifeſtly drops a double hint that reverberates on himſelf. For, when a man will *prove*, that three thouſand perſons were all *immerſed* by a *few apoſtles* in one day, under a

† Will the note-maker be ſo kind to point out the *grammatical connexion* of theſe two ſentences?

variety of inconvenient and impracticable circumſtances; I aſk, whether an adept in ſuch huge logic, might not, on the ſame principle, attempt to prove *any thing from any thing?* And, I aſk again, who are moſt likely "to put weapons "into the hands of infidels?" they, who ſeem to diſcard *reaſon* in the inveſtigation of truth? or they, whoſe reſearches are founded on her moſt vigorous exertions, and moſt rational deciſions?—They, whoſe premiſſes are full of *the marvellous*, and whoſe concluſions are fraught with abſurdity? Or they, who in the examination of the implicit or ambiguous parts of a narrative, argue with preciſion, and decide on the part of credibility? —They, who make ſcripture bow to their preconceived notions, in direct oppoſition to the dictates of reaſon and common ſenſe? Or they, whoſe arguments are founded on a coalition of ſcripture and right reaſon?

VIII. As to the other baptiſms, mentioned in ſcripture, viz. thoſe of the Apoſtle *Paul*, the *Eunuch*, *Cornelius* and the other Gentile converts, &c. there is no abſolute proof that they were adminiſtered, in any of theſe inſtances, by immerſion. There is implicit proof to the contrary; if we may be allowed to *reaſon* on theſe paſſages. The caſe of the *Eunuch*, we have already conſidered. As to that of *Paul*; if we conſider the previous weak ſtate of his health, rendered ſo by his faſting three days; and the improbability of *Judas*'s having a *baptiſtery* in his houſe: there is evident intimation that he was not *plunged*.—And, as to

Cornelius

Cornelius and the other Gentile converts; the very words of the narrative manifeſtly imply, that they were baptized by an affuſion of water *brought* into the houſe for that purpoſe. " Can any " man *forbid* water, that theſe ſhould not be " baptized." *Acts* x. 47. On which paſſage Dr. *Doddridge* obſerves, " It ſeems *moſt natural* to " underſtand it, as Dr. *Whitby* does, *Who can* " *forbid that water ſhould be* BROUGHT? In which " view of the clauſe one would naturally con- " clude, (N. B.) they were baptized by POURING " water on them, RATHER THAN by *plunging* " them in it." *

Walæus obſerves, ſpeaking of the validity of baptiſmal aſperſion, *Exempla adſperſionis in ſcripturis poſſint deprehendi*; Examples of SPRINKLING may be found in ſcripture. And that *Aurelius Prudentius* thought the Baptiſt's mode was that of ſprinkling or pouring of water, is evident from that remarkable line,

" PERFUNDIT *fluvio paſtus Baptiſta locuſtis.*" †

However, as the Anabaptiſts lay a prodigious ſtreſs on the baptiſm of our Savior, ſuppoſing the mode to have been *immerſion*; I will conſider the hiſtory of that circumſtance a little more particularly.——The Evangeliſt informs us that " JESUS when he was baptized, went up

* See the Family Expoſitor and *Whitby*'s Annotations on *Acts* x. 47.

† The humble Baptiſt, who on locuſts fed,
Each proſelyte to Jordan's current led,
And POUR'D the hallowed water on his head.
Prudent. Enchirid.

" ſtraight-

" ſtraightway out of the water." *Matth.* iii. 6. In order to invalidate the arguments urged in favor of total immerſion as the mode, upon this occaſion, I would obſerve (1) That no abſolute concluſion can be drawn from the original of the word *baptize*; ſince we have before proved, that it does not *neceſſarily* ſignify to *dip*. (2) Nor can the expreſſion, *out of the water*, decide in favor of immerſion; although we ſhould ſuppoſe that our LORD was *in* Jordan. According to Dr. S.'s conceſſion (p. 77.) " I know not who " ſays, that his coming *out* of the water, neceſ- " ſarily infers his being *plunged* in it." And yet the Doctor in the very next ſentence, manifeſtly contradicts himſelf. For he adds, " If he was " *in* it, it muſt have been for the purpoſe of his " being *immerſed* in it." And he inſiſts too, " that his coming *out* of it, proves he was *in* " it." Now, reader, review this wonderful logic. He acknowledges, that " his coming *out* of the " water does not neceſſarily infer his being *plung-* " *ed* in it." Yet he argues, that " his coming " *out* of it proves he was *in* it; and that if he was " *in it*, it muſt have been for the purpoſe of his " being immerſed in it." So that the Doctor grants, that our LORD's coming *out* of the water is no proof that he was *plunged* in it; and yet in the very ſame breath, he argues that it *was*. His reaſoning therefore equally concludes, *for* and *againſt* US, as well as *for* and *againſt* HIMSELF; and is equally and doubly ſelf-contradictory.

(3) Nor

(3) Nor does the expreſſion *went up out of the water*, prove that he was *in* it, or that he was *immerſed*. For ανεβη he *went up*, deſcribes his aſcent to the higher ground about Jordan; and απο ſignifies *away from:* He might be ſaid therefore to have *gone away from* Jordan, without neceſſarily ſuppoſing that he was immerſed in it. (4) But admitting that he was *in*; does that neceſſarily infer his having been *plunged?* No, Dr. *S.* himſelf being judge. Do not we ſay of a perſon ſtanding only up to the ancles in a river, that he is *in* it, without neceſſarily including the idea of an immerſion in it? No one would be ſo abſurd as to ſay he ſtood *out* of it, only becauſe a *part* of the body was wet.

Since, therefore, neither the hiſtory of the paſſage, nor any criticiſms upon it, demonſtrate that our LORD was baptized by immerſion; have we not good right to infer the mode to have been an effuſion of water? For my own part, it ſeems a natural ſuppoſition, that our LORD, taking off his ſandals, walked into Jordan, and that *John poured* water on his head. This circumſtance would bear a correſpondent reference to the pouring on *Aaron*'s head, the ſacred *oil* that ran down to the ſkirts of his garments; which prefigured the out-pouring of the gifts and graces of the Spirit on the Son of God; of which an effuſion of baptiſmal water would alſo be a lively emblem. So that as the *pouring* of the ſacred oil on *Aaron* denoted his initiation to the prieſthood; in like manner,

manner, an effuſion of water in baptiſm, ſignified at once, the pouring out of the Spirit on the Redeemer, and his ſolemn inauguration to the high offices of prophet, prieſt, and king. To authenticate this natural ſuppoſition, the following quotation from St. *Bernard*, may be deemed ſufficient. —" The angels deſcend, and all the troops of " heaven run with reverence to their Creator. " The creature POURS water *infundit aquam* on " the head of his Creator; and a mortal han- " dles the head of him who was his God." †

† *Deſcendunt angeli, & cælorum agmina tota reverentia currunt ad Creatorem.* INFUNDIT *aquam capiti Creatoris creatura, & Dei verticem mortalis dextrâ contrectat & contingit.* D. Bernard. Serm. de. S. Jo. Baptiſta. Tom. ii. Col. 400.

CHAP.

CHAP. VII.

Thoſe paſſages in the Old Teſtament *and* Apocrypha, *where the word* βαπτιζω *occurs, conſidered.—Its ſignification farther aſcertained from Critics, Lexicographers, and Divines.—The force of Dr.* S.*'s quotations from* Calvin, Beza, Voſſius, *repelled; and the diſingenuity of them detected.—Some additional teſtimonies from antiquity in favor of* baptiſmal aſperſion.—*The debate reſumed with the* "ſevere oppoſer."——*A few heads of* advice *propoſed to his ſerious conſideration.*

IN order to ſupport their practice, the Anabaptiſts are obliged to maintain that the Greek word βαπτιζω always ſignifies to *dip*, as well as its primitive βαπτω; and they are under an unavoidable neceſſity of declaring likewiſe, that, where either of theſe words is applied, it includes the idea of a total immerſion, neceſſarily. But they are neceſſitated to prove this to be the caſe, in *every* inſtance. For if a ſingle exception can be produced from ſcripture, or from the pureſt Critics and Lexicographers; it invalidates all their arguments, and points out at once the bigotry and abſurdity interwoven with their invariable practice of total immerſion. Many ſuch exceptions I have already produced, and hope to produce a few more. Before I begin the examination of this part of the ſubject, I beg the reader to keep in mind the opinion of

 that

that accurate critic *Leigh*. Speaking of the controverted word, he ſays, " Which word (as *He-*
" *ſychius*, *Stephanus*, *Scapula* and *Budæus*, the great
" maſters of the Greek tongue make good by
" *very many inſtances* and allegations out of claſſic
" writers) importeth no more than ablution or
" *waſhing*. Βαπτίζω (ſay they in their Lexicons
" and Commentaries) *lavo*; Βαπτισμα *lavatio*, which
" may be done without dipping."

I. As it is Βαπτίζω, and not Βαπτω, that is always appropriated to the ordinance of baptiſm; our buſineſs at preſent will be to inveſtigate the meaning of this derivative, as it is uſed in the Old Teſtament. It occurs about four times in the Septuagint Verſion and the Apocrypha. That in *Iſ.* xxi. 4, is a figurative expreſſion; and therefore nothing to the purpoſe. The account of *Naaman*'s waſhing himſelf, mentioned in ii. *Kings*, v. affords no abſolute proof that he was immerſed. Λεω is thrice uſed to expreſs his waſhing, and Βαπτίζω once; a proof this, that theſe two words are uſed promiſcuouſly for each other. And as we have already ſeen in more inſtances than one, that Λεω, does not neceſſarily imply a waſhing of the *whole* body; conſequently no deciſive argument can be brought to prove, that Βαπτίζω, in the preſent caſe, ſignifies immerſion. Beſides, it does not appear that *Naaman* was leprous all over; ſince it is ſaid, he thought that the prophet would come out " and ſtrike his hand over the
" *place*." Ver. 11. Suppoſing therefore, a *part* only to been affected with the leproſy; what need

is

is there to ſuppoſe an immerſion of his whole body? any more than in the caſe of the young man mentioned in *John* ix. who is ſaid to have waſhed in *Siloam*, although he did no more than waſh his *eyes*?——Of the two in the Apocrypha, the one reſpects *Judith*'s waſhing herſelf. The paſſage in *Jud.* xii. 7, runs thus, και εβαπτιζετο επι της πηγης τ ὑδατος· She baptized or waſhed herſelf *at*, not *in*, a ſpring of water, in the camp. And it appears that the ſprings in the camp were guarded with ſoldiers. So that here is no proof that ſhe waſhed her whole body.—The other is in *Eccluſ.* xxiv. 26. ὁ βαπτιζομενος απο νεκρου· "He "that is waſhed" or baptized, "from" or after touching "a dead body," &c. This is the paſſage that frighted Dr. *Gale* ſo prodigiouſly; upon his finding that in *Num.* xix. 18, perſons under a defilement after touching a dead body, were to be purified by a SPRINKLING *of the water of ſeparation*; which the ſon of *Syrach* calls a *being baptized*. A paſſage this, ſo clear againſt the eſſentiality of dipping, that I wonder the Doctor's fright did not arrive at ſuch a degree, as to intimidate him from ever maintaining that βαπτιζω never ſignifies any thing but to dip.—Dr. *Stennett*, refers us to a paſſage in ii. *Mac.* i. 21, for which I am much obliged to him; becauſe it effectually overthrows all the arguments he has ever urged, or can urge, for the indiſpenſable neceſſity of immerſion, drawn from the ſignification of the Greek word. The Doctor has paſſed over the reference very ſlightly; but I ſhall conſider it

particularly.—The Apocryphal paſſage alluded to reſpects an intended ſacrifice to have been performed by fire, which the prieſts had hid in a hollow pit; upon ſearching which, inſtead of fire, they found ὑδωρ παχυ *thick water*. This water *Neemias*, it is ſaid, commanded them to draw, (N. B.) απεβαψαντας, wetting the altar, &c. with it. But how was this to be performed? The cloſe of the twenty-firſt verſe informs us. "*Neemias* commanded the prieſts (N. B.) to SPRINKLE" ἐπιῤῥαναι to RHANTIZE "the wood with the "water, &c." So that here was a baptiſm of the wood, &c. executed by *ſprinkling*. And what is not a little remarkable, even the primitive βαπτω is uſed ſynonymouſly with ῥαινω. And this one inſtance, cuts up every argument of Dr. *S.* even though embelliſhed with all the advantageous coloring of his plauſible pen.

II. Lexicographers, Critics, and Divines in general, give βαπτιζω the ſignification of *waſhing*. *Scapula*, *Hedericus*, *Trommius*, *Paſor*, *Leigh*, are all unanimous in tranſlating it *lavo*, *abluo*. *Suidas*, beſides the ſpecial ſignification of *dipping*, gives it the general one of *wetting*, *waſhing*, *cleanſing*, and therefore tranſlates it *madefacio*, *lavo*, *abluo*, *purgo*, &c. —— The learned PISCATOR, after acknowledging that immerſion might have been the mode in the antient church, immediately adds, "Yet the word βαπτιζεσθαι ſignifies "not only to be dipped, but likewiſe to be "*ſprinkled*, *waſhed*, or *cleanſed*, QUÂVIS ALIÂ "RATIONE,

" RATIONE, *after* ANY *other manner.*" *—ZANCHIUS, whose opinion is worth a thousand others, says, " This word signifies to *tinge* or *sprinkle*, " and simply to *wash* as well as to *dip.*" †—PETER MARTYR, harmonizing with the foregoing authors, says, " Nor does the Greek word signify " to be *dipped* ONLY, but to be *tinged* or *dyed* " after *any mode.*" ‡—KECKERMAN is still stronger, even in his criticism on the primitive. " But " Βαπτω signifies not to *dip* only, but likewise " to SPRINKLE." §——PAREUS, defines " bap- " tism to be any kind of washing or clean- " sing, whether by immersion, or by SPRIN- " KLING." ‖—And TILENUS shall conclude the list. " Baptism, if we respect the *etymology* of the " word, signifies *immersion*, and likewise ASPER- " SION." ¶

From these testimonies, so full to the point, I leave the reader to judge, if the matter is to be decided by the authority of the most eminent

* *Tamen verbum* βαπτιζεσθαι *non solum* mergi, *sed etiam quâvis aliâ, ratione* tingi *aut* lavari, abluive *significat.* Piscator. Com. Loc. de. Bapt. Aphor. i. P. 157.

† *Verbum autem hoc tam significat* tingere, *& simpliciter* lavare *quam* immergere. Zanch. L. i. De cultu Dei externo. C. xvi.

‡ *Neque verbum græcum tantum significat* mergi: *sed quoquo modo* tingi. Pet. Mart. in *Rom.* x.

§ Βαπτω *autem non tantum* immergere, *sed &* ASPERGERE *significat.* Keck. Syst. Theol. L. iii. P. 452.

‖ BAPTISMUS *Græcis quævis est lotio seu ablutio, sive* immersione *sive* ASPERSIONE *fiat.* Par. in *Heb.* ix. 10.

¶ BAPTISMUS, *si* etymon *vocis spectemus*, immersionem *significat, atque etiam* ASPERSIONEM. Tilen. De Bapt. Disp. i. *Thes.* ii. P. 883.

Critics,

Critics, whether our ſide of the queſtion has not the advantage of a conſiderable majority: And, when Dr. *S.* would inſinuate, that the Greek word "*only* ſignifies dipping;" and attempts to ground this undemonſtrated aſſertion on the ſentiments of Lexicographers and Divines; whether his inſinuation does not ſavor more of the plauſibility of ſmooth language, than the concluſiveneſs of ſolid argumentation. In order "ſatisfac-"torily to prove his aſſertion," he ſhould have demonſtrated that it is ſupported by the opinions of *all* the eminent Critics, or at leaſt of the *majority*. But he has not demonſtrated either the one or the other; and conſequently, on this head, has proved nothing. Rather, the quotations, wherewith I have confronted *his*, prove the very reverſe of all his inſinuations.

III. But I am under a promiſſory obligation of conſidering the force of ſome quotations which the Doctor has taken from *Calvin*, *Beza*, and *Voſſius*. Which I the rather do, becauſe I ſhall at once be enabled to produce ſome additional teſtimonies from theſe great men, to the validity of baptiſmal aſperſion or effuſion, and to detect that plauſible fallacy by which Dr. *S.* would inſinuate they were ſtrenuous advocates for *his* ſide of the argument, *only*.—(1) To begin with *Calvin*. In a note, p. 59, of the Doctor's *Remarks*, the reader is preſented with a quotation from the *Inſtitutes* of that great Reformer; in which he acknowledges that the word baptize ſignifies to dip, and that dipping was ſometimes practiſed in the

the antient church; reſpecting both which particulars, we perfectly coincide with *Calvin*. But does this eminent caſuiſt mean, that to *dip* is the ONLY ſignification of the word? or that baptiſm ſhould be adminiſtered ONLY by immerſion? Quite the contrary. For, in the very paſſage which the Doctor has notoriouſly, and I ſhould imagine, *deſignedly* too, *curtailed*, the beginning of the ſentence, of which his extract is the concluſion, directly overthrows the Doctor's inſinuation. Theſe are *Calvin*'s words. "But "whether he that is dipt, be *immerſed* once "or thrice; or WHETHER HE BE ONLY SPRIN-"KLED WITH WATER POURED ON HIM, IT "IS NOT MATERIAL."†—And that the preſcribed form of adminiſtration compoſed by *Calvin*, for the church of *Geneva*, evidently correſponded with theſe ſentiments, is undeniably plain from the following paſſage in another part of his writings. "Then the miniſter POURS water on the "infant, ſaying, *N. I baptize thee*, &c."‡—I aſk then, in the name of candor and common ſenſe, what advantage can Dr. *S.* or any of his brethren reap from the teſtimony of *Calvin?* Or rather indeed, I ſhould aſk, whether the opinion of that great Reformer does not directly militate againſt the hypotheſis, which the Anabaptiſts in general, and Dr. *S.* in particular, labor to eſtabliſh? And for what purpoſe could the Doctor

† *Cæterum mergaturne totus qui tingitur, idque ter an ſemel, an* infuſâ *tantum aquâ* aſpergatur *minimum refert.* Calv. Inſtit. Lib. iv. Cap. xv. Sect. 19.

‡ *Tum in eum aquam baptiſmi miniſter* EFFUNDIT, *inquiens*, N. baptizo te, &c. Tract. Theolog. De Baptiſmo. P. 45.

produce

produce this mangled quotation? He informs us indeed, p. 58, in words, which are the more extraordinary, becauſe they uſher in the extract from *Calvin*, that " he would add conceſſions " from ſome learned Pædobaptiſts, as to the " TRUE *and proper meaning* of the word." But ſurely, either *Calvin* is contradicted by himſelf, or miſrepreſented by his *quoter*. The latter I ſuppoſe to be the true ſtate of the caſe. For, if *Calvin* thought, according to the Doctor's aſſertion, that to dip was the only " true and " proper ſenſe of the word" *baptize*; he never ſurely would have ſaid, that it was " immate- " rial whether the ſubject was ſprinkled or dip- " ped;" nor would he have preſcribed a form of adminiſtration as conſonant with that ſentiment, if he had not eſteemed it " a *true and proper* " one," founded on the " *true and proper*" meaning of the word. From hence, therefore, it is plain, that the Doctor, by diſmembering the quotation from *Calvin*, has kept the *whole* of his *real* ſentiments out of view; that by ſo doing, he has attempted to put upon the " bright taper " of *Geneva*," a temporary extinguiſher, called *diſingenuity*; or rather, has raiſed a little duſt of plauſibility, before the reader's eyes, whereby he might prevent him from ſeeing his true meaning; and that by claſſing the extract from *Calvin* with the opinion of *Grotius*, he intended to repreſent the former as partial in favor of dipping, as the latter; which Dr. *S.* himſelf is conſcious not to have been the caſe. It is the part of ingenuity,

in

in making quotations, to preſent the *whole* of the paſſage to the reader, that he may be able to form a judgment of the original author's real opinion. Becauſe, if it be produced in a ſtate of diſmemberment, an author may be made to ſpeak *for* and *againſt* the ſame ſubject. It happens very frequently, as in the preſent remarkable inſtance, that the former part of a ſentence is declarative of an author's deciſive judgment, while the latter contains only a qualifying conceſſion; or *vice verſâ*. Would it be candid to take the *detached conceſſion*, and hold it forth to the public, as containing the ſum of the author's opinion? *Calvin's conceſſion*, is what Dr. *S.* has laid before the public; his genuine ſentiments, what I have reſcued from their ſtate of artful concealment. *Calvin* acknowledges that βαπτιζω ſignifies to dip. But does he declare it carries that ſignification *only?* No; Dr. *S.* is conſcious he aſſerts the contrary in the portion of the ſentence, which he has omitted. *Calvin* confeſſes that baptiſm was adminiſtered by immerſion in the antient church. But does he declare it to have been the *only* mode *then*, or the *only proper* mode to be adopted *now?* No; that Reformer's ſentiments and practice prove the contrary. Therefore, for the ſame reaſon that Dr. *S.* has brought a mangled paſſage from *Calvin*, as "a conceſſion to the *true* "*and proper* meaning of the word" *baptize*; he might with equal juſtice quote *me*; becauſe, tho' I grant with the *Geneva* Reformer, that the word ſignifies to *dip*, and that the ordinance might

have been adminiſtered by immerſion in the antient church; yet I join iſſue with the ſame perſon in his own memorable words, which Dr. *S.* prudently kept out of ſight; *Cæterum mergaturne totus qui tingitur, idque ter an ſemel, an* INFUSÂ *aquâ* ASPERGATUR *minimum refert.*

(2) The Doctor has produced two quotations from *Beza*, mentioned, the one, p. 51, and the other, p. 59, of his *Remarks*. The former of theſe paſſages reſpects the meaning of βαπτίζω, in *Mark* vii. 4; which in that particular place, *Beza* makes to ſignify more than χερνιπτω. But admitting this, it concludes nothing abſolutely in favor of the Doctor's argument. For, although *Beza* gave it as his opinion, that the word in *Mark* ſignified to *dip* all over; yet, it is plain, he did not ſuppoſe *that* to be its *only* ſignification; which the reſtrictive words ("*hoc in loco*") indeed manifeſtly intimate. Beſides, I have produced the joint authorities of Dr. *Wall* and Dr. *Pocock*, † as agreeing that the *baptiſm* or *waſhing* mentioned in *Luke* xi. 38, was nothing more than a waſhing of the *hands*, and as quoting *Beza* "ſaying the "ſame." So that, although *Beza* acknowledged that βαπτίζειν ſignified *more* than χερνιπτειν in in *Mark* vii. 4, yet he declared they were of the *ſame* ſignification in *Luke*. A waſhing of the hands therefore, according to *Beza*, or a *partial* waſhing of the body, is a baptiſm. And from hence it is evident, that Dr. *S.* has, ſo far,

† Turn back to page 223.

gained

gained nothing abſolutely by his quotation from *Beza*.

In the other paſſage, the Doctor repreſents *Beza* as acknowledging, that βαπτίζω ſignifies to dip, and to waſh, by conſequence. But, did he mean hereby to exclude every ſignification from the word, but that of immerſion? or to confine the adminiſtration of baptiſm to that mode only? Quite the reverſe. Let *Beza*'s own words teſtify. "Are they therefore improperly baptized, who "may be SPRINKLED with water only caſt on "them? No: What is merely *eſſential* in that "action (to wit, the waſhing of water), is rightly "obſerved by the Church."* From theſe remarkable words of *Beza*, it is evident he thought (1) That a waſhing with water is the *eſſential* in baptiſm: (2) That this waſhing may be performed by *ſprinkling*, as well as any other mode; and that waſhing and ſprinkling are therefore convertible terms, when appropriated to the ordinance: (3) That aſperſion is a valid mode of baptiſm. From whence it follows, (4) That thoſe perſons, whom Dr. *S.* repreſents as partakers only of "a ſuppoſititious baptiſm," *Beza* eſteemed "*properly baptized.*" And with what grace therefore Dr. *S.* can quote this great man, as making conceſſions really advantageous to his ſide of the queſtion, I leave the reader to judge.

* *Num igitur male baptizantur, qui aquâ tantum injectâ aſpergantur? Imo quod eſt in illâ actione mere ſubſtantiale (nempe aquæ ablutio) recte obſervatum eſt ab eccleſiâ.* Beza. Tract. Theolog. Vol. iii. P. 195.

(3) *Voſſius* is quoted with the ſame deſign as the other authors. But his authority is of no more real ſervice to the cauſe. For, that he did not mean to limit the ſignification of the word to the idea of immerſion *only*; and conſequently did not ſuppoſe that baptiſm would be invalidated by any other mode; is evident from that paſſage which I have already quoted from him: and as it is a very remarkable one, and particularly appoſite here, I will tranſlate and tranſcribe it a ſecond time.——"But from the "other opinion, by which βαπτιζειν ſignifies to "*waſh*, it is transfered to the gift of the Holy "Spirit; to wit, becauſe that he may cleanſe "the ſoul, he is POURED out on it, like *water*: "as *Joel* ſaith, &c." † From theſe words it is apparent (1) That *Voſſius* ſuppoſed a ſcriptural analogy between the baptiſmal water and the waſhing of regeneration: (2) That this analogy was transfered from the one to the other, becauſe of the comprehenſive ſignification of the Greek word: (3) That βαπτιζειν ſignified to *waſh* in general; and to *pour out*, as well as *dip* in particular: (4) That the pouring out of water in baptiſm was an emblematic repreſentation of the effuſion of the Spirit; and the validity of that mode was warranted as well by the ſtriking analogy between the ſign and thing ſignified, as by the extenſive meaning of the Greek word.

† *Ab alterâ vero notione, quâ* βαπτιζειν abluere *ſignificat transfertur ad donationem Spiritûs Sancti; nempe quoniam hic, ut animam abluat, aquæ inſtar, in eam* EFFUNDITUR: *prout loquitur* Joel, *&c.*——Voſſ. De Bapt. Diſp. i. P. 344.

Whatever

Whatever conceſſions therefore, Dr. *S.* may have taken from *Voſſius*, reſpecting the ſignification of the Greek word, and the mode it pointed out; the above paſſage, which exhibits his opinion at large, demonſtrates, that he did not coincide with Anabaptiſts in their unwarranted and bigoted condemnation of every other mode, except that of dipping: but that, on the contrary, he eſteemed an *effuſion* of the baptiſmal water, as ſignificant and valid, as immerſion. So that from hence it is undeniably plain, that Dr. *S.* fails, in the principal intent of his quotations from *Calvin*, *Beza* and *Voſſius:* ſince not one of this learned Triumvirate favors his doctrine of the *eſſentiality* of dipping. And to produce ſuch teſtimonies, under the diſingenuous form of diſmembered quotation, is to throw duſt in the reader's eyes. Yet this mode is common with Anabaptiſts: And I am ſorry to have an opportunity of bringing the charge againſt Dr. *S.* But that his conduct merits it, is evident. Whenever, therefore, Anabaptiſts produce extracts from authors, I would have the reader to keep in mind the obſervations I have dropped on the diſingenuity of exhibiting only *one* ſide of an author's ſentiments, and of concealing that, which is immediately to the point.‡ When Anabaptiſts want to recommend their

‡ A remarkable inſtance of this nature juſt occurs to my mind. Mr. *Sandys* in his wonderful decad of *borrowed aſſertions*, which he has miſtaken for ſo many *proofs*, has exactly imitated the conduct of Dr. *S.* This pooreſt of all poor hackney-retailers of quotation, probably after digging into the voluminous maſs of *Danvers* or *Tombes*, brings forth ſome teſtimonies, with which he vapors prodigiouſly. They contain the

their favorite mode, they generally exhibit a ſtring of quotations from ſome Pædobaptiſts reſpecting the ſignification of the word βαπτιζω. A ſuperficial reader, upon ſeeing a liſt of venerable names, acknowledging that the word ſignifies to *dip*, and that immerſion was practiſed in the antient

the opinion of ſome Pædobaptiſts, reſpecting the meaning of the word βαπτιζω. An inconſiderate reviewer of this quoter's *borrowed decad*, would be apt at firſt ſight to conclude, that the twin-diſputant had availed himſelf of authorities, exceedingly advantageous to the badge of his party, viz. the *eſſentiality* of dipping. But *fallacy* is marked in legible characters on the vehicle of theſe borrowed goods. The authors he mentions, acknowledge the Greek word ſignifies to *dip*. And who denies that? But do they ſay, *that* is its *only* ſignification? or that baptiſm cannot be adminiſtered with propriety in *any other* mode? I ſhould imagine the quoter himſelf muſt be conſcious they do not. As to *Calvin*, who heads his liſt, I have ſaid enough, to prove from the very words of the Reformer himſelf, that he juſtified both in principle and practice, the validity of ſprinkling or pouring water in baptiſm. In order to detect the fallacy that lurks under the whole ſtring of this man's quotations, proceed we from the firſt to the *laſt but one*; becauſe it is a ſtriking inſtance. It contains a laconic extract from *Poole*. This judicious commentator, in a note on *Matt.* xx. 22, acknowledges, (what we never denied), that to baptize in ſome applications of the word, ſignifies to dip; and that under that particular ſignification of the word, it is ſometimes accommodated to the idea of complicated ſufferings, in which a perſon may be ſaid to be *overwhelmed* But did *Poole* mean, by this conceſſion, to *reſtrict* the ſignification of the word, or the validity of the ordinance to that idea *only?* The quotation inſinuates he *did*; otherwiſe it is nothing to the quoter's purpoſe. But that the commentator did *not*, let his own words on *Matt.* iii. 6, and *Acts* viii. 38, teſtify. " From hence it will NOT " follow, that *dipping* is ESSENTIAL to baptiſm: the waſhing of the " blood of CHRIST (the thing ſignified in baptiſm) being expreſſed by " SPRINKLING or POURING of water, as well as by dipping.—SPRIN- " KLING is AS EFFECTUAL as waſhing (all over), and as ſignificative " alſo, *repreſenting* the SPRINKLING of the blood of the *Paſchal Lamb*, " which preſignified the ſprinkling of the blood of JESUS. It is not " the MORE or the LESS of the outward element, which makes the ſa- " craments effectual; but they are effectual only, as they are GOD's " appointment."—From this ſpecimen, the reader may judge how far Anabaptiſts are to be truſted, when they make quotations.

church,

church, would be ready to conclude from this plauſible repreſentation, that the authors quoted were abſolute ſautors of the peculiarities of Anabaptiſm. But, in every inſtance of this nature, the reader muſt be careful to inquire, whether the authorities are *fairly* exhibited; whether they mean to inſinuate, that the word has *no other* ſignification than that of *dipping*; and that baptiſm can be adminiſtered with ſcriptural propriety in that mode *only*. This ſimple inquiry will inſtantaneouſly diſſolve the charm, and detect the notorious fallacy of the diſingenuous repreſentation. Suppoſe, for inſtance, the reader is preſented with extracts from *Calvin* and *Beza*, acknowledging, that βαπτιζω ſignifies to *dip*. It would certainly be to the advantage of an Anabaptiſt, that theſe two great men ſhould give it as their opinion, that this was the *only* ſignification of the word, and that baptiſm was invalidated by any other mode. But, the reader upon examining into the *whole* of their ſentiments, would find they aſſerted the very reverſe of the Anabaptiſt's inſinuation: conſequently he would perceive, that to produce them in detached portions, was palpably colluſive; eſpecially as ſuch a partial repreſentation of them was intended to inſinuate a perfect coincidence in opinion with the quoter. Suppoſe, in the ſeveral extracts I have made from different authors, who give to the Greek word βαπτιζω the general ſignification of *waſhing*, and who aſſert the validity of adminiſtering the ordinance by pouring or ſprinkling of water; I had ſtudiouſly

ſtudiouſly omitted their ſentiments concerning the propriety of immerſion, with a deſign to make my readers believe, that they did not ſuppoſe the Greek word ſignified to *dip*, or that immerſion was a mode of baptizing: by ſuch unfair repreſentation, although I ſhould have given a glaring ſpecimen of diſingenuity, I ſhould nevertheleſs have exactly imitated the conduct of Dr. *S.* and ſome of his brethren. As therefore I have not intended in my quotations from authors, to inſinuate, that they exclude from the word βαπτιζω the idea of immerſion, or from baptiſm, the correſpondent mode: ſo Dr. *S.* when he quoted *Calvin*, *Beza*, &c. ſhould have obſerved a ſimilar diſplay of ingenuous conceſſion; and the rather, becauſe ſome readers might ſuppoſe theſe great men thought dipping *eſſential* to baptiſm; which Dr. *S.* is conſcious not to have been the caſe. Beſides, though it is ſufficient for our ſide of the argument, that they acknowledge aſperſion to be a valid mode of adminiſtration, while they admit dipping too; yet the Doctor's ſentiments and practice require, that the authors he quotes, ſhould be advocates for immerſion, and for that *only*, as the *eſſence* of baptiſm. But, ſince his quotations fail in this circumſtance, they prove nothing to the Doctor's purpoſe.

IV. As Anabaptiſts inſinuate, that the adminiſtering baptiſm by aſperſion, is not only of ſpurious, but likewiſe of modern date; I propoſe laying before the reader a few extracts, which may convince him that this mode, however abuſed and

and ridiculed under the ſneering epithet of *rhantiſm*, ſtands recommended by the ſanction of orthodoxy and the practice of antiquity. Even Biſhop *Taylor*, whom the Anabaptiſts are ſo fond of quoting, becauſe of his ſtrong conceſſions in favor of dipping, yet acknowledges in his *Ductor dubitantium*, B. iii. Ch. iv. Ru. 15, that, with reſpect to the oppoſite mode of *ſprinkling*, "the "Church of *England* does not want ſome GOOD "EXAMPLES in the PUREST TIMES to counte-"nance the permiſſion" of it.

I ſhall not repeat that remarkable paſſage from *Juſtin Martyr*'s ſecond *Apology*, which intimates that ſo early as the middle of the ſecond century, the heathens introduced a mode of purification by *ſprinkling* into their ceremonies, in imitation of a correſpondent mode of baptiſm, previouſly adopted by the Chriſtians of that early period. If the reader will turn back to p. 200, he will ſee the paſſage in the original, together with the uſe I have made of it, in its proper connexion with a particular branch of the ſubject.——I *Tertullian*, notwithſtanding the veneration which Anabaptiſts profeſs for his teſtimony, and the prodigious ſtreſs they lay upon it, drops a hint however, which contains a manifeſt reference to the uſe of baptiſmal aſperſion in his days. Speaking to an impenitent perſon, he ſays, "*Quis enim tam infidæ pœnitentiæ viro* ASPERGINEM *unam cujuſlibet aquæ commodabit?* To a man, in whoſe repentance ſo little confidence can be placed, who will give one

SPRINKLING of any water?"* That *Tertullian*, in theſe remarkable words, refered to water in *baptiſm*, from the ſprinkling of which he prohibited an impenitent hypocrite, appears obvious from the preceding part of the paſſage. And the teſtimony is ſo expreſs to the uſage of baptiſmal aſperſion in *Tertullian*'s days, that, in my opinion, nothing really forcible can be ſaid againſt it.

2 *Lactantius*, who lived about the cloſe of the third century, is a no leſs authentic witneſs. His ſtyling baptiſm the "SPRINKLING *of the* "*purifying dew*," is an evident proof that he thought this expreſſion deſcriptive, not only of our SAVIOR's baptiſm, the mention of which it immediately follows, but likewiſe of a valid mode of adminiſtration, which was practiſed in his own time.

3 *Athanaſius*, that illuſtrious light of the fourth century, in his third Oration againſt the *Arians*, whom he juſtly charges with equivocating on the form of baptiſm, ſays that others imitated their horrid colluſion: and that, while their mental reſervations concerning the perſons in the Godhead claſhed with their verbal profeſſions, the ordinance was to them upon that account totally invalidated; inſomuch that "He who was "SPRINKLED ῥαντιζόμενον *rhantized* by them, was "through their *impiety*" (not through any defect in the mode) "rather *defiled* than *waſhed*;" † ſo

* *Tertull.* L. De Pœnit. C. vi.

† —— ὡσε κ) τον ῥαντιζομενον παρ αυτων μυπαινεσθαι μαλλον εν ασεβειᾳ λυτρουσθαι· *Athanas.* Tom. i. P. 413.

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I tranſlate λυτρωσθαι, which probably, in order to keep up the antitheſis in the ſentence, ought to have been written λατρωσθαι.——Since therefore, *Athanaſius* does not ſay any thing againſt the *mode* of baptiſm, practiſed among the *Arians*, but againſt their blaſphemous colluſions reſpecting the names of the bleſſed Trinity mentioned in the *form*; is it not plain, that *ſprinkling* was eſteemed valid in the adminiſtration of baptiſm, and was accordingly practiſed in that remarkable æra of the church.

4 In the ninth century floriſhed *Walafridus Strabo*, "the Anabaptiſts' grand patron" as one calls him. Speaking of the baptiſm of *Lucillus*, which, according to Biſhop *Taylor*, St. *Laurence* adminiſtered to him in a priſon, by *pouring* water on him; he *(Wal. Strabo)* adds, "It is to be "NOTED" *(Note* it then, ye advocates for the *eſſentiality* of dipping) "that MANY *have* been "baptized, and ſtill *may be* baptized, not only "by dipping, but alſo by POURING water on "them."*

5 One of *Calvin*'s learned and pious cotemporaries was *Martin Bucer*; who floriſhed A. D. 1520. He ſays, that "GOD hath given unto men ſuch a "rite (*i. e.* baptiſm), that either by a dipping in, "or waſhing, or SPRINKLING of water, they "might receive remiſſion of ſins." †

* NOTANDUM, *non ſolum* mergendo, *ſed etiam* deſuper fundendo *multos baptizatos fuiſſe, & adhuc poſſe baptizari. Walafrid. Strabo.* De Rebus Eccleſ. C. xxvi. P. 415.

† *Quod Deus ejuſmodi ritum hominibus commendavit, ut aquæ vel* tinctione, *vel* ablutione, *aut* ASPERSIONE *peccatorum a ſe ablutionem acciperent.*—— *M. Bucer.* Enarrat. Ep. *Pauli* ad *Rom.* C. vi. P. 289.

6 About the middle of the ſixteenth century lived the learned, the venerable, the modeſt *Muſculus*; whoſe book intitled *Loci Communes Sacræ Theologiæ*, contains a rich treaſury of pure divinity. In that part of it, wherein he conſiders the nature of the ſacraments in general, and of baptiſm in particular, he ſays, reſpecting the mode, " As to the dipping of infants, we judge that " this is not ſo *eſſential*, as that the church may " not be free to baptize either by immerſion or " SPRINKLING. That this liberty was obſerved " in the churches, you may ſee in *Auguſtin De* " *Eccleſiaſticis Dogmatibus*, Cap. lxxiv. *The perſon* " *to be baptized*, ſays he (*Auguſtin*), *confeſſes his* " *faith*, &c. *and after confeſſion, he is either* SPRIN- " KLED *with water, or dipped in it.* And *Cyprian*, " Book iv. Epiſt 7, to *Magnus*, defends the uſe " of SPRINKLING in baptiſm."*—In this memorable paſſage three things muſt naturally ſtrike the attentive reader. (1) *Muſculus* diſcards the *eſſentiality* of dipping, and equally admits *ſprinkling*. (2) He carries up his appeal to antiquity in vindication of this mode, as far as to the fifth century. (3) *Muſculus*'s quotation from *Auguſtin*, and reference to the opinion of *Cyprian*, demonſtrate, that ſprinkling with water in baptiſm was practiſed in the church, and particularly vindi-

* *Quod immerſionem baptizandi infantis attinet judicamus hanc non ſic eſſe neceſſariam, ut non ſit liberum eccleſiis baptizare vel mergendo, vel* ASPERGENDO. *Libertatem hanc ſervatam eſſe in eccleſiis, videre eſt in* Auguſtino *de eccleſiaſticis dogmatibus.* Cap. lxxiv. Baptizandus *inquit*, confitetur fidem ſuam, &c. & poſt confeſſionem vel ASPERGITUR aquâ, vel intingitur. *Et* Cyprianus, *Lib.* iv. *Epiſt.* vii. *ad* Magnum *uſum* ASPERGENDI *in baptiſmate defendit.*—Wolfgangi Muſculi. *Loci Comm. de Baptiſmo.* P. 339.

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cated by these two great men. And, I should imagine, to every person of judgment and candor, the unanimous opinion of this venerable triumvirate would carry as much weight, as the objections of all the Anabaptists in the world.

Thus have I laid before the reader, a few out of the many extracts that might be made from antiquity, to prove that other modes of dispensing baptism, besides that of dipping, are neither so modern, nor so spurious as our opponents would insinuate. If it be considered, as a presumptive argument added to that taken from the sanction of antiquity, that the purest reformed churches, in the present day, admit sprinkling or pouring of water as a valid mode of administration;—and that its validity is founded on the extensive signification of the word βαπτίζω;—on the application of it in various instances, where the supposition of immersion would incur the grossest absurdity;—on the opinions of the most eminent Critics, Lexicographers, and Divines;—on the analogy between baptismal aspersion or effusion, and the sprinkling of the blood and Spirit of CHRIST in our justification and sanctification;—on the various testimonies which vindicate this analogical reasoning;—on the memorable concessions of Dr. *Gale*;—and that the *Dutch* Anabaptists themselves practise affusion:—I say, if these things be candidly and impartially considered, the reader will easily perceive, with what degree of truth or candor Dr. *S.* can affirm, that "in contending for immersion, he contends, not for a par-

" particular mode, but for baptiſm itſelf." A contention this, however honeſtly intended, which is declarative of the ſpirit of a party, and muſt be carried on by the united intereſts of bigotry and ſchiſm.—A contention, which will ever characterize the unamiable ſpirit of Anabaptiſm, and ſpread diſcord through the united aſſemblies of GOD's people.—A contention, not likely to redound to the honor of GOD; not calculated to keep the unity of the Spirit in the bond of peace; nor to adminiſter to the ſpiritual proſperity of the contenders themſelves.—A contention more worthy of the ſons of ſtrife, or the narrow bigots, that diſſeminated the tares of judaiſm and legality in the church of *Galatia*, than of perſons profeſſing a veneration for the goſpel of peace.—And a contention, which we defy its maintainers to ſupport by truth, and fair criticiſm.

The Anabaptiſts inſiſt much on the reſemblance between *immerſion* and the *burial* of CHRIT; which they found upon the figurative language of the Apoſtle in *Rom.* vi. 3, 4.* *Suppoſing* that paſſage

* A Mr. *Sandys*, whom I have had occaſion to introduce, now and then, in conjunction with his twin-brother in controverſy, *Parmenas* the Deacon; in p. 44, of his bit of *title-page mimicry*, confronts us with a few authorities in favor of dipping. The firſt is that of *Piſcator*. Whether our author's tranſlation of the paſſage from that learned man, is taken immediately from *Piſcator*'s original work; or whether he has *borrowed* it from ſome of his brethren; it is impoſſible for me to determine. This, however, almoſt any reader, who will conſult the paſſage, may determine; viz. that the *tranſlator*, has given us a ſentence without a *principal verb*, which makes *Piſcator* ſpeak ſuch nonſenſe, as even in a ſchool-boy, would deſerve the laſh. Nor is he more accurate in his tranſlation from *Gretſius;* when he informs us, that the antient practice of immerſion appears from " the places CHOSE for its adminiſtration."

paſſage does allude to their peculiar mode; our practice is ſupported by a no leſs ſignificant analogy. For the pouring of water is emblematical of the effuſion of the Redeemer's blood, and the pouring out of his ſoul in death: the head, the principal part of the ſubject, is put under water, when the element is poured on it: and the taking up and delivering the child to his parents or offerers, is figurative of CHRIST's reſurrection. And the alluſion of circumſtances in this mode of baptiſm, is as ſignificant, and commemorative to all the purpoſes of a ſacrament, as the breaking of bread and pouring out of wine is ſymbolical of the ſacrificed body and blood of CHRIST. The principal difference between us and the Anabaptiſts, is; they baptize the head and ſhoulders, and we the face; they aſcribe *eſſentiality* to their

" niſtration." P. 45.——But he cannot *quote* a paſſage, made correct to his hand, without blundering. In p. 44, he uſes, and introduces *me* as uſing, the term " *literal crucificrion*," and again, " *literal crucificrion*." Now, if ſuch a word as *crucificrion* can be found in any part of my pamphlet refered to, I will even ſubmit to have the whole conſigned to the flames; or, if ſuch a word can be produced from any lexicographer antient or modern, our quoter's warrant for uſing it, ſhall be admitted. Indeed, it ſeems ſome ſmall alleviation of Mr. *S.*'s blunder, that the *ſubſtantive* in queſtion, does not occur in his *Bible*. But ſurely it does, in his *ſpelling-dictionary*. And, if he think it beneath him to conſult *that*; yet he might know that there is a wide difference between *fiction* and *fixion*. And, if this obvious diſtinction be not ſufficient to aid his " *critical acumen*," I would adviſe him to look into his *Latin*-dictionary for the words *fingo* and *figo*; and to mark the *participles* ariſing reſpectively from each. And if this mode of inveſtigating the import of *Engliſh* derivatives be not ſufficient to fix his ſtandard of orthography, and to help him to write better in future, I give him up, as an incorrigible ignoramus; that *affects* to be converſant in the branches of literature, and yet abounds in ſolœciſms, when he makes patch-work in *Engliſh*, as well as in *Latin* and *Greek*.

mode;

mode; but we eſteem either mode *effectual*, tho' neither, *eſſential*.

Having loſt ſight of Mr. *M.* for ſeveral pages back, it is fit I ſhould face him again, before I give him a valedictory ſalutation. I would fondly hope, that, upon a calm review of the arguments and authorities laid before him in the preceding ſheets, he will not in future, decide ſo peremptorily or ſo haſtily again, upon a ſubject, which I am perſuaded, he has not maturely conſidered; and which his very ſuperficial acquaintance with literature by no means qualifies him accurately to diſcuſs. If a *Gill*, a *Stennett*, a *Gifford*, or a *Ryland*, were to declare from the pulpit "that "Pædobaptiſts never have yet proved their prac-"tice from the word of GOD;" though we ſhould eſteem the declaration neither the more candid, nor the truer, for the ſanction of theſe reſpectable names; yet it would come with ſome tolerable grace from men converſant in the branches of literature, and would therefore abate conſiderably of its offenſiveneſs. But when we conſider that the perſon, who iſſued out the *atteſted dogma*, is—Mr. *Medley*; our diſguſt is excited in proportion to the views we have of the circumſcribed abilities of the dogmatiſt himſelf. That he is, as *Cicero* ſays, *literis tinctus*;—has a *ſprinkling* of learning; we acknowledge. But a man who can exhibit criticiſms, and give challenges, ought to be *literis immerſus*, buried in the depths of ſcience. And then, if amidſt his profound diſquiſitions, he ſhould at any time ſhoot an unguarded bolt, as Dr. *Gill* did,

did, when he called Infant-baptiſm "*a pillar of* "*Popery*;" we ſhould be diſpoſed to make all proper allowance for the expreſſions of human frailty, even in the greateſt men; upon the ſame principle that the *Roman* Satiriſt winked, when *Homer* nodded.

——— *Quandoquè bonus dormitat Homerus!*

But when an author poſſeſſes only a *literary tinction*; to ſubſtitute mere affirmation for argument, and to palm upon the public a few trite and incoherent ſtrictures as ſo many appeals to the laws of fair criticiſm; is abſolutely inexcuſable in——Mr. *Medley*.

If I might be permitted to give Mr. *M.* a little advice, I would propoſe it under the following heads. (1) As a *preacher*, I would earneſtly recommend to him *modeſty* and *gravity*. The one will inſpire his miniſtrations with a becoming ſelf-diffidence, which is a moſt amiable endowment in a public ſpeaker: and the other will inſtil into his mind that ſolemnity, which when carried into an ordinance, will ſolemnize the hearers, and give to every means of grace the appearance of an awful intercourſe with heaven: while the happy blending of both will be no ſmall recommendation of the ſentiments he wiſhes to inculcate. (2) Whenever Mr. *M.* finds himſelf diſpoſed to rally what he falſly calls a "*human* "*invention*;" and to ſneer at Pædobaptiſts, as only "*baptizers of the ends of their fingers*;" in order to check the current of his irreverent and

jocular ideas, I would advise him previously to consider three things; viz. *First*; What he is himself;—a fallible man, liable to err; and therefore under an obligation of making the most candid and modest allowance for the fallibility of others. *Secondly*; *before whom* he is to speak;—not only before a promiscuous auditory in which there may be some, who would feel sensible disgust at every degree of levity, which tends to the profanation of an ordinance; but likewise before that GOD, who must be *served with fear*, and before whom, we should even *rejoice with reverence*. *Thirdly*; *of whom* he is to speak;—of those, who are his *brethren*, and therefore to be treated with *tenderness*;—of the purest *reformed churches* upon earth, and therefore to be mentioned with *deference*;—of thousands of illustrious ministers, martyrs, &c. who have most extensively disseminated the gospel of CHRIST, and sealed the truth with their blood, and yet were advocates for what our Anabaptist calls a "*human* "*invention*;—and of multitudes, who, for learning and piety are as much our author's superiors, as a cedar of *Lebanon* out-strips a bramble. (3) As Mr. *M.* has given us a promissory note, that, if ever he comes to *Shrewsbury* again, he will exhibit in the character of "*a severe opposer*;" let me request him to take care, that his opposition is conducted with that meekness, solemnity and moderation, which characterize a man, influenced more by a zeal for the glory of GOD, than by a party-spirit: and that his "*severity*" is that of solid

ſolid argument, and not of low witticiſm. For if Mr. *M.* is "*ſevere*" in the ſtyle he lately adopted, he muſt expect that others will level at him the ſeverity of retaliating *cenſure*, if not, of cutting *ſarcaſm*. (4) If he appears again in quality of an *author*; I would adviſe him not to indulge thoſe abuſive ſallies that have decorated his late performance; particularly, that he would ſpeak a little more honorably of the Church of *England*. (5) That he would not liſten to the invitations of the *twin-diſputants*, ſhould they ſolicit his attendance at a future baptization; but inſiſt upon their making humble application on that head to their *brother in diſgrace*. Why ſhould Mr. *M.* be acceſſary to the fomenting a diviſion, which, it ſeems, principally originated from the touchineſs of poor *Parmenas*, and which muſt be kept up to gratify the pomp and whim of this inflammable Deacon? I know it is written "the ſpirit of the "*prophets* is ſubject to the *prophets*:" but I never remember it recorded in any part of ſacred writ, that "the ſpirit of the prophets is ſubject to *dea*-"*cons*." Do then, Sir, if you would act the part of impartiality, inſiſt, that the Deacon ſhould make ſome overtures towards a reconciliation. As you ſeem to have conſiderable weight with his ſide of the queſtion, propoſe the mode; and who knows, how far your earneſt and impartial interference may ſucceed in producing a laſting coalition between your divided brethren? I really am ſerious: inſomuch that if no other end is anſwered by this pamphlet, I ſhall think

it a compenſation, in a great meaſure, for the pains I have taken in this reiterated remonſtrance. But, I repeat it again, you ſhould begin with *Parmenas*. As he has been a *primum-mobile* in the diviſion; ſo he ſhould, in the healing of it. Set *him* a going, therefore; and probably you will ſucceed. I am perſuaded, a poſitive injunction tranſmitted to him on this head, will do him good: but an actual ſubmiſſion to it, much more. He can write *addreſſes*. Suppoſe he were to pen a *conciliatory addreſs* upon the preſent occaſion. For, if he could ſuppoſe that his late one, would engage the ſentiments and determine the conduct of the "*Baptiſt-church, meeting in* "*High-ſtreet, Shrewſbury*;" is there not equal ground for a ſuppoſition, that a reconciliation propoſed and begun by the Deacon, would be punctually attended to, and literally imitated, by the ſeveral members arranged under his *Deacon-ſhip?* If he can be prevailed on to write this conciliatory addreſs; and to take the other neceſſary ſtep, which I have already ſuggeſted; I ſhall entertain a more favorable opinion of him, than hitherto. (6) If you ſhould make another viſit to this town; inſtead of exhibiting as a "ſevere oppoſer" of thoſe, who merit no ſuch illiberal oppoſition at your hands; I would adviſe you to *come with a rod* to your own party, and *rebuke them ſharply* for that unhappy ſpirit of ſchiſm, which has occaſioned, and ſtill keeps up, a rent in their communion. And pray, remember, that *Parmenas* will require not the gentleſt

ſtrokes

ſtrokes of your miniſterial rod. Level your *firſt* rebuke at him from the former clauſe of *Rom.* xvi. 17; the *ſecond* from i. *Tim.* v. 1; your *third* from i. *Theſſ.* v. 14; your *fourth* from *Col.* iii. 25; and ſo on, according as you may ſee fit to accommodate your *textuary chaſtiſements* to the particular branches of his miſdemeanor. And, if you ſhould think it neceſſary to give him *forty ſtripes ſave one*; remember, I preſcribe no other ſtripes, but a few plain texts of ſcripture, urged in well-adapted application. *I* have been ſo unſucceſsful in my addreſſes to *P.* upon all ſubjects, that I now give him up; and therefore wiſh to conſign this incorrigible pupil to the care of Mr. *M.* as to that of a more able diſciplinarian. I heartily wiſh he may improve under *his* paſtoral rod: becauſe, as for his more immediate teacher, and auxiliary, Mr. *S.* he only encourages him in his follies; reads his ſplenetic and ſilly addreſs in a public ordinance; helps him to quote authors he never read; puffs him off in his "immenſe ſtores of claſſical treaſure;" joins with him in his diſingenuities; and even decorates his blunders and paralogiſms with glittering encomiums. Since therefore, this Anabaptiſt probationer is not likely to be of any real ſervice to the Deacon, but rather, to adminiſter oil to the peculiar inflammability of *P.*'s diſpoſition; I wiſh Mr. *M.* would connect them both in a little ſalutary diſcipline; and thereby point out to them ſuch conduct as is worthy of

their

their reſpective functions.* And, in order to complete your earneſt efforts for peace, addreſs the divided parties, as *Paul* did the contentious malecontents of *Corinth*; " Ye are yet carnal: " for whereas there is among you envying and " ſtrife, and *diviſions*, are ye not *carnal*, and walk " as men?" i. *Cor.* iii. 3. Surely, Sir, before you arraign your Pædobaptiſt brethren, and condemn their principles under the falſe epithet of " human invention;" you ſhould firſt labor to " purge out from among" your own party " *the* " *leaven*" of STRIFE: and if you come hither to any purpoſe, it ſhould be as a " ſevere " oppoſer" of that *wiſdom which is from beneath*; which diſcovers its deviliſh nature as much in bitter contentions, as in earthly-mindedneſs and groſs ſenſuality. Men may profeſs evangelical principles, and yet poſſeſs carnal hearts. They may moſt dreadfully deceive themſelves under a ſpecious profeſſion of a ſyſtem; and, while they name the name of CHRIST, may not depart from

* It would not be amiſs, likewiſe, particularly to recommend it to Mr. *Sandys*, that in the next edition of his late wonderful piece of patch-work, he would oblige his unlearned readers with a *tranſlation* of his " *immenſe ſtores of claſſical treaſure;*" or elſe publiſh them with an *index expurgatorius:* that inſtead of writing, as if he brought his *literary patches* from the magazine of mottos in the *Spectators*, *Tatlers*, &c. he would content himſelf with his own mother-tongue, with which I am ſure he is beſt acquainted: and at leaſt, whenever he ſays again, that he " meant not to be tedious," or " was going to be ſerious," we requeſt, he would not tell us ſuch trifles in *heroic verſe*. Ordinary readers will never be able to follow him in ſuch literary ſoarings; unleſs he indulge them with the ſame happy wings, that elevate his own genius, or rather, with the ſame *borrowed ſtring*, by which his paper-kite has been ſuſpended in the air, ſo high.

iniquity.

iniquity. I dare not affirm that this *is* abſolutely the caſe with your brethren in this town: but, as a wiſe phyſician, would ſuſpect ſome dangerous malady lurking in the conſtitution, from certain unfavorable ſymptoms in the pulſe, &c. and would adapt his preſcriptions accordingly: ſo, Sir, I would adviſe you, as a ſkilful and impartial phyſician, to ſuſpect that all is not quite right, where the pulſe of paſſion beats ſo high, and the fever of contention ſuggeſts practices, diametrically oppoſite to the mild and pacific genius of true chriſtianity. If you would make a radical cure, ſtrike at the *root of bitterneſs:* and though the operation may give the patients pain, yet ſpare not. Remember *Paul*'s words, "If I yet pleaſed men I ſhould not be the ſer-"vant of CHRIST." *Gal.* i. 10. Make them feel the keen deep ſearchings of the ſcripture-probe, from that awful paſſage in *Mat.* xviii. 34, 35. And, ſo after the latent gangrene is diſcovered, is probed, and is radically healed; they will bleſs the hand of the operator, though it gave them pain: for "he that reproveth a "man, ſhall afterwards find more favor, than he "that flattereth with his lips."

And now, Sir, count me not an enemy, becauſe I tell you the truth. You came to *Shrewſbury*, as a "ſevere oppoſer" of Pædobaptiſm. But you miſtook your errand. You ſhould have come as a "ſevere oppoſer" of the ſtrife and bigotry of your brethren: And before you caſt a

ſtone

ſtone at another church, you ſhould have healed the ſcandalous diviſions of your own. To diſcover the *mote* in the eye of others, and to overlook the *beam* in that of your brethren, is ſuch an inſtance of partial connivance, as can only be accounted for, on a ſuppoſition of prejudice groſſly miſapplied. Think not theſe hints proceed from any indignant pique at you, or your brethren. Indeed they do not. If I know any thing of my own heart, I would not entertain any thing towards the worſt among them, but benevolence and love. And even, while I am this moment expoſing the impropriety of your own miniſterial conduct, and telling you plainly of the many aggravations wherewith it is marked; my heart meditates the ſincereſt affection for you, and every man of your denomination upon earth, that preaches the goſpel of CHRIST: and in that view, as far as you publiſh it without *legal adulterations*, exhibitions of *ſelf*, and mixture of irreverent and uncharitable *bigotry*, you have my repeated wiſhes for abundant ſucceſs.

" Whilſt

" Whilſt with miſtaken zeal dull bigots burn,
Let REASON for a moment take *her* turn."

CHAP. VIII.

The ſeveral extraordinary ſpecimens of Mr. Turner's MANNER, CHARITY, *and* LOGICAL REASONING, *conſidered.—The falſhood, futility, and malevolence of all his Remarks, expoſed.—His criticiſms, reſpecting the* mode *and* ſubjects *of baptiſm, proved to be nugatory and inconcluſive.—The inſtances of uncharitable judging, ſcattered through his pamphlet, declarative of the true ſpirit of a* red-hot Anabaptiſt.

I Am not in the leaſt ſurpriſed, that the author of " *Remarks on a Letter to a Baptiſt-Miniſter,*" ſhould lay a poſitive injunction on his printer, to keep his *name* a profound ſecret, as well from the friends, as foes of Anabaptiſm; that he ſhould ſuppreſs his very *initials*; and that, in order to preclude the poſſibility of conjecture, he ſhould not even favor us with any *epiſtolary date*, by the *locality* of which, we might at leaſt know our anonymous author's place of abode.—I ſay, I am not ſurpriſed, the *remarker* ſhould adopt ſuch a variety of well-guarded modes of *ſelf-concealment*. For, as he might entertain ſome ſecret miſgivings, that his pamphlet was calculated to bring upon him the cenſure of the candid and

judicious, as well as expoſe him to a mortifying reply from his opponent; timid prudence might ſuggeſt the neceſſity of eluding, as much as poſſible, the force of both, by taking refuge in the dark cells of *ſecrecy*. From hence, ſhould he ſend forth any arrows pointed with malevolence, and ſhould an antagoniſt wiſh to take up the gauntlet; the *occult* ſituation of the *remarker* would ſcreen him from a perſonal attack, and enable him to ſleep in a whole ſkin, behind his anonymous rampart as—NO-BODY.

However, notwithſtanding the printer's inviolate fidelity to the *remarker*'s injunctions, and notwithſtanding the ſtudied privacy, wherewith the anonymous publication hath ſtole upon the public; yet, ſuch are its diſtinguiſhing features, that ſome poſitively affirm, they characterize a warm Anabaptiſt; and that that Anabaptiſt is Mr. *Turner*, of *Birmingham*. I am informed (for I have no perſonal knowledge of Mr. *T.*) that there is a great peculiarity in the *ſpirit* and *manner* of that gentleman, with which the contents of the "*Remarks*" exactly correſpond; ſo that, as the correſpondent features of the *production* decypher the *parent*; it is from this homogeneous affinity, that my friends unanimouſly agree in *confining* the *likeneſs* to Mr. *T.* though indeed it might, as to its general outlines, be accommodated to others of his brethren.

When I firſt read over Mr. *Turner*'s "*Remarks*," I almoſt deſpaired of being ever able to make any reply; not becauſe they contain any invincible

cible arguments, or exhibit any unanſwerable criticiſms; but becauſe, the author, beſides obſerving very little decency, has paid no ſort of attention to *order*. His thoughts are ſo looſe, deſultory, and unconnected throughout, that to reduce them to any methodical arrangement, is, like collecting together the ſcattered oracular leaves of the *Sybil*, almoſt next to an impoſſibility. Mr. *T.* has indeed ingenuouſly acknowledged, p. 22; that, "he has obſerved very "little order." But this acknowledgment will by no means atone for the prodigious trouble he has given me, in methodizing his *diſorderly* performance; nor will the public be inclined to accept of it, as a ſufficient apology for ſuch glaring deviations from the rules of *authorſhip*. A great reaſoner has obſerved, that "incohæren-"cies in matter, and ſuppoſitions without proofs, "*put handſomely together*, are apt to paſs for ſtrong "reaſon." But the "*Remarks*," beſides abounding with *incohærencies*, and *ſuppoſitions* devoid of proof, poſſeſs the additional diſadvantage of being *put* UNHANDSOMELY *together*. The *remarker* attempts, indeed, a few manœuvres as a controvertiſt; but they are all random-ſhots. Like the evolutions of undiſciplined recruits, they do no execution; but reſemble more the feeble efforts of the *pop-gun*, than the methodical volley of well-regulated ordnance.—Sometimes the *remarker*, with vaſt parade, erects his battery, and prepares for a ſerious cannonading: but, as if conſcious that his artillery was inadequate to the

important work, he unexpectedly desists, and flies off to some fresh manœuvre. He *starts* an argument, without ever *stating* it.—At other times, he shouts victory, without so much as sounding a prelude to the battle: his imaginary triumphs are generally founded on the use of a certain piece of easy artillery, peculiar to the self-confident *dogmatist*, and very well known by the name of—*ipse dixit*. And such are, at all times, his sudden transitions, volatile remarks, nugatory arguments, incohærent strictures, and inconclusive logic; that, if I were to pursue the same track, I should look upon myself as writing, with a design to amuse, not edify. And when I consider, how I am obliged to follow the *remarker* through his various immethodical shiftings, I am naturally reminded of an excellent observation of Mr. *Addison*. "The answering of "an *immethodical* author is like the hunting of a "duck: when you have him full in your sight, "he gives you the slip, and becomes invisible."

However, if the want of methodical arrangement were the only blemish in the *remarker*'s pamphlet, my complaints might be reduced to a comparatively small compass. But, besides being more immethodical than any author, I ever read, he almost constantly transgresses the laws of candor, and christian decorum; while a total want of temper often betrays him into very indecent language, and extremely uncharitable sentiments. For my own part, so little has Mr. *T.* appeared to me, to write like a person calmly inves-

inveſtigating truth; that his whole performance ſeems rather to reſemble the angry effuſions of a reader, giving vent to his indignation in ſuch terms, as the paroxyſm of his paſſion might ſuggeſt; while the incohærency of the whole would almoſt incline one to ſuppoſe, that ſome ſhort-hand writer, took down, and publiſhed the *remarker*'s thoughts, juſt as they dropped *ex tempore* from his lips, *rudis indigeſtaque moles.*——But that the candid reader may ſee, I do not miſrepreſent Mr. *T.* I will lay before him the ground of my charges, in thoſe ſpecimens, Mr. *T.* has given us of his *manner*, *modeſty*, *charity*, and *logical reaſoning*.

I. 1 As to Mr. *T.*s MANNER, the judicious reader will eaſily percieve it runs through his whole performance, and gives it a very diſtinguiſhable caſt; whereby our author might be known from a thouſand others. As a ſpecimen of his manner, in fabricating delicate *ſimiles*, we need look no farther than page 1; where our curious *ſimiliſt* compares the controverſy about baptiſm to "the "vain *jangling* of porters over a pot of beer." I acknowledge this is a moſt *porterly* compariſon; and may, with great propriety, be accommodated to the dialect of the *coarſe tribe*, whoſe language ſwells, and whoſe ideas are refined, in proportion to the quantity of liquor they imbibe. But how ſuch very LUSTY dialect ſhould be adopted by one, who, I am ſure, is *not* a *porter*; and by one too, who wiſhes to correct the uncouth current of our ideas; appears to me rather myſterious.

2 Another

2. Another ſample of the *remarker*'s extraordinary delicacy in applying ſimiles, and framing compariſons, may be ſeen in page 9. After ſtarting an hypotheſis, which has nothing for its ſupport, but his *round affirmation*; he draws a dogmatical concluſion, and ſuggeſts the following brilliant compariſon; "Has it not been ſaid, "that the greateſt thief will cry thief firſt?" How extremely delicate! When Mr. *Turner*, compared us to *porters*, I thought his ſimile deſcended as low, as even VULGARITY ITSELF could ſink it. But, behold the amazing fertility of his imagination! The compariſon drops us ſtill lower; till, by the magical power of the *remarker*'s invention, what was before the jangling of a *porter*, now terminates in the knavery of a *thief*. Well, I do aſſure Mr. *T.* that, although he has repreſented me as the "*greateſt* thief;" there are two things which I deſire *never* to *ſteal* from *him*; and theſe are, his SPIRIT and METHOD of writing. I cannot help adopting a wiſh, that the *remarker* himſelf would, *Deucalion-like*, ſteal a little *fire* of ſolid argument from the writings of the judicious friends of truth. For, till he has committed ſome innocent depredation of this kind, the genius of his productions will only remind me of the *Græcian ſtatuary*; who, after finiſhing and reviewing an image of ſtone, thus addreſſed the unanimated figure, "Δει δε τι "ενδον ειναι." * The want of concluſive argument, appoſite illuſtration, and ſpirited diction,

* There's ſomething wanting WITHIN.

is

is an eſſential deficiency in writing, which all the little *ſimiles*, or low *vulgariſms* in the world, will never ſupply. And, how Mr. *T.* ſhould imagine that the latter would be a ſatisfactory ſubſtitute for the former, "is" (to uſe his own words) "beyond meaſure wonderful!"

3. It is no ſmall peculiarity in our author's *manner*, that it is overloaded, with a prodigious number, though with no very great variety, of *poſitive aſſertions*, void of demonſtration. This mode of writing, however, is juſt as convenient, as it is ſuperficial; for, it ſaves trouble——of *reaſoning*. And I muſt do Mr. *T.* the juſtice, to acknowledge, that he ſeems perfectly converſant in this kind of *dogmatic phraſeology*. Sometimes the reader's expectations are raiſed, as if the *remarker* would purſue a chain of ſolid argumentation, and eſtabliſh his point by ſcripture and reaſon: when lo! all of a ſudden, our hopes are blaſted, and nothing decides the controverſy, but ſuch facil logic as, "I verily BELIEVE—"nay I will go farther and ROUNDLY AFFIRM, "that I am SURE of it—I believe I might ſafely "TAKE MY OATH of it—UNDOUBTEDLY infant-"baptiſm CANNOT be right. SURELY believ-"ers' baptiſm MUST be right.—Not a ſyllable, "jot, or tittle, is to be met with to their (the "Pædobaptiſts') purpoſe. Infant-baptiſm can "NEVER be proved.——Your ſpirit will UN-"DOUBTEDLY give your readers an indifferent "idea of you.—I can ASSURE you from UN-"DOUBTED authority, &c.—Something peculiarly

" arly uncommon muſt CERTAINLY have ſtirred " up your, &c.—I will VENTURE to ſay, you " will wiſh you never had done ſo. I am POSITIVE " there are a ſeries of things before " you, &c."

Such are, very frequently, the modeſt declarations, and ſuch the weighty arguments, which ornament the *remarker*'s thoughts, reſpecting the preſent debate. And I humbly aſk the candid reader, if the picture, which the judicious Dr. *Watts* draws of the *dogmatiſt*, does not, in ſeveral of its features, correſpond with thoſe of the *remarker*. " He (the dogmatiſt) believes all his opinions with the ſame aſſurance, that he does a mathematical truth. He has ſcarce any mere *probabilities* that belong to him: every thing with him, is *certain* and *infallible*.——Perſons of this temper are ſeldom to be convinced of any miſtake." *

4 But I muſt not omit one inſtance of the *remarker*'s poſitivity, which outſhines all the reſt. So fully perſuaded is he, that CHRIST, the Apoſtle of the Gentiles, and " all the miniſters " and churches of that glorious day" were Anabaptiſts; that he ſays, " Do I utter forgeries and " falſities when I call St. *Paul* a *Baptiſt-miniſter?* " No. I do not. If he was not; what deno- " mination was he of? You can't ſay he was a " Church of-*England miniſter*.——Indeed Sir, it is " in my power to ſay (and behold *before God I* " *lye not!*) that JESUS CHRIST HIMSELF WAS " A BAPTIST-MINISTER."

* See the Doctor's *Logic*. P. 210.

I beg

I beg leave to make a few remarks on this curious paſſage. (1) In order to prove that *Paul* was an *Anabaptiſt*, Mr. *T.* ſhould have previouſly demonſtrated, that he baptized adults *only*; and that he *rebaptized* ſuch as had been baptized in infancy. 'Till the *remarker* has given us ſcriptural proof for theſe two particulars, (which I defy him to do) we ſhall only look upon his attempt, to make *Paul* an *Anabaptiſt*, as reſembling that of the *Roman Catholic*, who aſſerted, that the apoſtle was a *Papiſt*. (2) When a member of the Anabaptiſt denomination, wants to make a monopoly of the chief of apoſtles, to the excluſion of the claim of other reformed churches, which manifeſtly adhere to *Paul's form of ſound words*; he gives us a moſt ſad ſpecimen of his total want of Catholiciſm. (3) That "it is in "Mr. *T.*'s power to *ſay*, that JESUS CHRIST "was a Baptiſt miniſter" we readily allow. But, how does this gentleman *prove* his aſſertion? Why, much in the ſame manner, that he does his other marvellous poſitions; viz. "Yes, my friend, "he MOST CERTAINLY was!" This is the *argumentum palmarium*; this, the mighty engine, which is to demoliſh, at one ſtroke, all the argumentative batteries of Pædobaptiſts. Who can ſtand before Mr. *T.*'s MOST CERTAINLY? This is the judge that ends the ſtrife; the grand inſtrument of deciſion.

Equally unguarded and precipitate is the *remarker*, in ſaying, that "I want to fix the date "of the origin of Baptiſm and the Baptiſts, a few

" ſcores of years ago." This is a manifeſt miſ-repreſentation. Scriptural baptiſm, I aſſert, is of apoſtolic antiquity; but *Anabaptiſm* is a mere *German novelty*. The tenor of the debate, therefore, does not reſpect the origin of baptiſm, or Baptiſts in general; but the riſe of *Anabaptiſts*, and the commencement of their unſcriptural oppoſition to infant-baptiſm; which was firſt hatched by a ſpurious ſect of the *Albigenſes*; was furiouſly propagated by the *German Ranters*; received conſiderable increaſe under the foſtering hand of tyrannical *uſurpation*; and is ſtill carried on with vehement zeal by modern Anabaptiſts, in defiance of ſcripture, reaſon, and the general voice of antiquity. And, though our author is pleaſed, according to his delicate ſtyle, to call the Church of *England* " a new " affair, *newly come up*;" yet I would beg leave to inform him, that this ſame " *new affair*," is much *older* than *Engliſh Anabaptiſm*; that it " *came up*" from the pit of Popiſh darkneſs to the regions of light and liberty, without the leaſt helping hand from *Anabaptiſts*; that the *Reformers*, the renowned inſtruments in bringing up, and eſtabliſhing, this " new affair," were, to a man, advocates for Infant-baptiſm; and, that the glorious ſyſtem of the goſpel was eſtabliſhed in our excellent Church, long before Anabaptiſm had an exiſtence in *Britain*. This I have endeavored to prove, in my *Letter to a Baptiſt-miniſter*. Let the *remarker* diſprove it, if he can.

Thus

Thus have I gleaned together a few inſtances of Mr. *T.*'s *manner*. If I were to produce *all* the ſpecimens of like ſort, ſcattered up and down in the *remarker*'s pamphlet, they would exhibit a very plentiful crop indeed; luxuriant with delicate illuſtrations, and brilliant ſimiles, which diſplay the prodigious poliſhing of our author's ſtyle, and the extraordinary elegance of his ſentiment. And, if the reader thinks proper, to take a little dogmatical effrontery for ſolid reaſoning; a few unmeaning appeals to heaven, as a ſubſtitute for ſcriptural demonſtration; and a multitude of *round affirmations*, *undoubtedlys*, *moſt certainlys*, *ſurelys*, &c. &c. as equivalent to deciſive argumentation; I can aſſure him, that *England* cannot produce a more redoubtable logician, than our *remarker*. But, if the judicious reader has too much penetration, not to diſcern the weakneſs of the diſputant's cauſe under the fallacious mode he adopts; and too much ſteadineſs, to be frightened into *Anabaptiſm*, even tho' its warm abettor ſhould ſay, "behold, before "GOD I lye not;" ſhould he perceive, that ſuch ſolemn aſſeverations, are only ſo many poor apologies for moſt certain miſtakes; I beg the judicious obſerver will pleaſe to recollect the *remarker*'s own words. "A *bad* cauſe can never be "defended with *good* arguments."

5 Although I may have ſufficiently tried the reader's patience already, by dwelling ſo long upon the inſtances of Mr. *T.*'s *manner*; yet I hope he will bear with me, while I engage his

attention a little longer, to ſo barren a ſubject. The *remarker* ſeems to poſſeſs an uncommon fondneſs for introducing little *ſtories*, where he ſhould have favored his readers with *arguments*. Theſe *ſtories* anſwer the ſame important purpoſe, that his *round affirmations* do, upon other occaſions.—They help him out at a dead lift. In p. 26, he heaps together no leſs than *three* in a breath; all, in the ſtory-teller's own eſtimation, very much to the purpoſe, no doubt. One curious anecdote, in particular, is concerning "a miniſter, who declared he would have rode his "horſe a *hundred* miles, to have found one text "of ſcripture to prove Infant-baptiſm." The perſon, who labored under this great difficulty, was, it ſeems, once "a rigid Pædobaptiſt." Without contending, whether the *rigidity* of this gentleman may not be as great, *ſince* he has commenced a proſelyte to Anabaptiſm, as *before*; or how far it may have formerly kept pace with his *ſolidity*: I cannot help expreſſing my concern that he ſhould propoſe "*doing ſome* GREAT "THING" in order to remove his doubts; when, only a look into his *Bible* would ſave the man and the poor beaſt ſuch a long journey, at any time.

The moſt extraordinary *ſtory* which the *remarker* gives us, in p. 38,* (For a STORY I can prove

* In order to ſave appearances, this ſhould have made the fourth ſtory in the juſt-cited page 26. But I recollect that Mr. *Addiſon* ſays, "Anſwering an immethodical writer is like hunting a duck." Therefore, if the Remarker, as a ſtory-teller, pops under water, and, like an immerging duck, becomes inviſible for a full dozen of pages; I hope the want of method will not be attributed to the *hunter*, but to the *hunted*.

it

it to be) reſpects an *Iriſh* Nobleman; whoſe very late deceaſe has ſpread general concern throughout the whole circle of his ſurviving friends. As our Anabaptiſt ſeems fond of *nobility* to give ſanction to his peculiarities, he therefore is delighted with the preſent opportunity; ſo favorable, ſince the ſubject is incapable of anſwering for himſelf. Accordingly he has the conſummate modeſty to aſſert, that the late *Lord Kinſale* "was a Baptiſt, and a member of a "Baptiſt-church, in the South of *Britain*." But againſt this groundleſs piece of intelligence; I have authority to declare, from one of his neareſt ſurviving relatives, that the whole of this ſtory is a fabrication of falſhood and impertinence. And even if his Lordſhip had been "*a* "*Baptiſt*", what *argument*, in the name of wonder, would our author deduce from that circumſtance? And I appeal to the judicious reader, whether the lugging the name of a deceaſed Nobleman into our author's pamphlet, is not an inſtance of conſummate ill-breeding and palpable rudeneſs.

6 One ſtory more, and I have done with the *remarker*, as a *ſtory-teller*.——P. 1, he informs us of "a controverſy between *Ruſſen* and *Stennett*; "the former of whom, threw out ſome *ſcanda-* "*lous hints* reſpecting Mr. *Keach*'s character;" from which he (Mr. *Keach*) was vindicated by the teſtimonium of ſeveral perſons, who atteſted his innocence, and reſcued his character from the rude aſperſions of Mr. *Ruſſen*. The deſign of

of Mr. *Turner*, in embelliſhing the firſt page of his *Remarks* with this *mal-apropos* ſtory appears from the uſe he makes of it in the following words. " I am ſorry to ſee *ſuch a 'ſemblance* be- " tween *David Ruſſen*'s book and Mr. *De Courcy*'s." P. 2. As I was not conſcious of having thrown out any thing that deſerved in any degree to be ſtyled " *ſcandalous hints*" reſpecting Mr. *Medley*, or any other Anabaptiſt; I therefore purchaſed Mr. *Stennett*'s Reply to *Ruſſen*, that I might ſee to what ſpecies of imputation the *remarker* refered under the term " *ſcandalous hints*." I was not a little ſurpriſed to find that *Ruſſen*'s charge againſt Mr. *Keach*, was that of——*uncleanneſs!* How was my aſtoniſhment excited upon this diſcovery! when I conſidered that the *remarker* declares from his " very foul that there is *ſuch a* " *'ſemblance*" between my book, and that which contained the above ſcandalous inſinuation!— What! Sir, did I ever advance a charge of *uncleanneſs* againſt Mr. *M?* Does my pamphlet contain the moſt diſtant hint of any ſuch imputation? Have I not borne a favorable teſtimony to the character of my opponent, by ranking him with his brethren, whom (in p. 37, of my *Letter to a Baptiſt-miniſter)*, I have ſtyled " *a very* " *reſpectable body of Proteſtant-diſſenters?*" Have I not, in p. 7, of the ſame pamphlet, declared that " I eſteem Mr. *M.* and other reſpectable " perſons in his connexion, with the greateſt " ſincerity?" Would I ſay this, if I did not think him a man of piety? whoſe character as a

miniſter

miniſter of the goſpel, is free from the foul miſdemeanor of which *Ruſſen* injuriouſly and falſly accuſed the pious Mr. *Keach?* I appeal to Mr. *Turner*'s conſcience, therefore, whether by declaring there is "a 'ſemblance" between *Ruſſen*'s book and mine, and by ſpecifying the obnoxious particular which diſgraced *R.*'s performance, he (the *remarker*) has not virtually charged me with "having thrown out *ſcandalous* "*hints*, reſpecting Mr. *M.*'s character:" and thereby indirectly publiſhed to the world a moſt invidious and groundleſs falſhood. The reader will perhaps candidly apologize for this inſtance of precipitancy in Mr. *T.* by attributing it to the prodigious fondneſs he ſeems to diſcover for *ſtory-telling:* an apology I am diſpoſed to admit, ſuppoſing that term to be equivocal. But, how this gentleman, who, ſo readily intitles the productions of others, "*defamatory performances*," will be able to reſcue his own from a "*'ſemblance*" to defamation, in the preſent ſtriking inſtance, I am at a loſs to find out.

But, perhaps Mr. *T.* would inſinuate that the *'ſemblance*, (as by an unmeaning *apoſtrophe* he is pleaſed to call it) between *Ruſſen*'s book and mine, appears in the *general ſtrain* of both: and I ſhould not wonder if he ſhould attempt in future to elude the charge of miſrepreſentation and falſhood, by flying to this evaſive ſubterfuge. But, if he ſuppoſed the *'ſemblance* to reſpect only the ſubject of both *in general*; why did he ſo induſtriouſly expatiate on the circumſtance of *Ruſſen*'s

Ruſſen's " ſcandalous hints" *in particular?* Would not any common reader conclude, after perufing this anecdote of ſcandal, and ſeeing a parallel between the author of it and me immediately following, that in my animadverſions on Mr. *M.*'s conduct, I had exactly imitated *Ruſſen*'s " ſcan- " dalous hints?" And, as he was conſcious that in this reſpect the *'ſemblance* was no *'ſemblance* at all; why did he not honeſtly undeceive his readers? How could he conſcientiouſly introduce an anecdote, between the alluſion of which and the contents of my pamphlet, there is as great a *'ſemblance*, as between the *remarker* and a man of modeſty and candor?

But that there is not ſo ſtriking a likeneſs between *Ruſſen*'s book and mine, as the *remarker* would falſly inſinuate, will appear, if we take a curſory view of ſome of *R.*'s capital charges againſt Anabaptiſts. (1) The firſt is that of *Arianiſm*, in the following rude terms. " Theſe " heretics divide the Trinity; are in profeſſion " *Arians*." * Does *my* pamphlet contain any ſuch imputation as this? (2) Speaking of their origin the ſame rude author ſays, " Baſe-born brats love " not to hear of their parentage." P. 8. (3) He charged them with countenancing " the-prophet- " eſſes," as he ſtyles female-preachers. P. 196. (4) With admitting *divorces*, where the parties differed reſpecting Anbaptiſm. P. 204. (5) He repreſents them as " *Manichees* and *Jeſuits*, in that

* See Mr. *Stennett*'s Reflexions, p. 12; from which my quotations are taken.

" they

" they reject magiſtracy among Chriſtians." P. 219. (6) The charge of *Quakeriſm* is brought againſt them, as " diſowning the adminiſtration " of oaths." *Ibid.* (7) He exhibits them as a ſet of uncharitable damners of their brethren, and ſays, " the black book of *damnation* is open- " ed againſt all who are not of their way." P. 233. (8) " Anabaptiſm" he deems " a *mortal poiſon.*" *Ibid.* (9) He paints the Anabaptiſts as ſo many bloody incendiaries; adding, " Good LORD de- " liver us from a drawn ſword in the hand of " a rampant Anabaptiſt." P. 248. (10) He calls their miniſters a ſet of " illiterate fellows, who, " from *mechanics* of the loweſt rank were made " prieſts of the high-places, before they knew " what a *Lexicon* was." P. 115. (11) He charges them with being *Sabbatarians*, or obſervers of the aboliſhed ſabbath of the *Jews.** (12) He repreſents them as practiſing the *extreme unction* of *Papiſts.* " Let us look into their end" ſays *Ruſſen*, " and bring them to their grave: and here, like " *Papiſts*, at the laſt hour they uſe extreme unc- " tion." † P. 204. (13) He gives the finiſhing ſtroke to all his accuſations, by ſaying, " *Satan*

 " has

* This charge, however, happens to be *juſt*, and *ad hominem.* For, Mr. *Stennett*, in page 228, of his *Reflexions*, not only admits it reſpecting ſome of his brethren, but alſo ſays, " I do not ſcruple to acknow- " ledge MYSELF one of thoſe" *(ſabbatarians)* " who account it" (the ſeventh-day ſabbath) " GOOD."

† Mr. *Stennett* ſays, in the above-cited page of his Reflexions, " 'Tis ' true, ſome of them ARE of the mind, that this rule, *James* v. is " yet OBLIGATORY." A ſtrange notion of Anabaptiſts this, to ſuppoſe a cuſtom to be ſtill in force, when the occaſions of *miracle*, to which it refered, have ceaſed. Let it be obſerved, however, that *Ruſſen*

" has ſcarce broached a hereſy in the church " for thoſe ſeventeen hundred years but ſome of " them have licked it up." P. 211. And again; " Here is a goodly *bead-roll* of hereſies, which if " I ſtrung 'em upon an Anabaptiſtical cat gut, " are like to make a fine ornament for a Chriſ- " tian. P. 230.

Thus have I, not without a little trouble, collected together ſeveral ſpecimens of Mr. *Ruſſen*'s phraſeology, as well as heavy accuſations againſt the Anabaptiſts of his day. My obvious deſign in doing this, is, that the reader may determine, with what degree of juſtice Mr. *Turner* of *Birmingham*, has declared to the world, " there is " ſuch a *'ſemblance* between *David Ruſſen*'s book " and mine," either as to the ſtyle of the former in general, or the obnoxious anecdote which uſhers in our *'ſemblance-maker*'s compariſon in particular. Had Mr. *T.* inſinuated this merely upon the ſtrength of *information*, in which caſe there might be a degree of pardonable miſtake, I ſhould have taken little notice of his *'ſemblance*, or of the fabricator of it. But when I conſider, that he had an opportunity of reviſing both performances, and muſt have had ocular demonſtration of the evident *contraſt* between both, (of which I hope the reader has had ſatisfactory evidence); is not his conduct peculiarly aggravated?

Ruſſen miſrepreſented the practice of Anabaptiſts, by charging them with holding the *extreme unction* of the Papiſts, when they only anointed their ſick as a probable mean of their recovery. That they were chargeable with an *abſurdity*, is evident; but not with ſo flagrant a one as *Ruſſen* would inſinuate.

and

and can he be fairly acquitted from the ſin of *bearing falſe witneſs againſt his neighbour?* As to his ſaying that "*Ruſſen* received the thanks of the "*convocation* for his defamatory performance," this circumſtance is foiſted into the narrative, in order to fling a little dirt at our eccleſiaſtical governors, as if they applauded *Ruſſen*'s performance, *becauſe* it was defamatory. But the reader is to remember that our author is telling a little ſtory; in which he thinks ſome *coloring* is allowable. However, if this branch of it does not come from his pen, in future, authenticated by better intelligence, than that of his mere affirmation; I aſſure the *remarker*, we ſhall be ſtrongly tempted to point out "a 'ſemblance" between *him* and——ſomething which ſhall be anonymous for the preſent.

II. Having taken a view of our author's *manner*, conſider we next the effuſions of his *candor* and *charity*.

1 I happened to introduce in my *Letter to a Baptiſt-Miniſter*, a quotation from Mr. *Weſley*'s Notes on the New Teſtament, reſpecting the probability of *John*'s baptizing his numerous proſelytes in *Jordan*, not by *immerſion*, but by *pouring* of water. This circumſtance, which to every man of candor would appear perfectly inoffenſive, greatly offends Mr. *T.* The very *name* of Mr. *Weſley*, throws him into ſuch a violent paroxyſm of paſſion, that he ſeems for a ſeaſon to loſe all command of temper; and this indignant fit ſo effectually bereaves him of the calm exertion

of reaſon, that, inſtead of attempting a refutation of the paſſage taken from Mr. *Weſley*'s notes, he flies off to ſuch rudeneſs of perſonal invective, as may afford the reader a preſumptive demonſtration of the weakneſs of the *remarker*'s cauſe. Sallies of abuſe, lugged thus prepoſterouſly into a controverſy, are our author's ſubſtitutes for argument. After ſtyling Mr. *Weſley* an "*old*, "*artful ſophiſter*," not content with this groſs abuſe, he paſſes ſentence upon him, in terms equally illiberal; adding, "Surely never did a "*greater ſophiſter* handle a pen, or a Bible, or "*hung* a head over a pulpit." According to the ſeveral ſteps of Mr. *T.*'s abuſive climax, Mr. *W.* is (1) A *ſophiſter*. (2) An *old* ſophiſter. (3) An *artful* old ſophiſter. (4) The *greateſt* old artful ſophiſter, that ever *wrote*, or *preached*. The reader will wonder what *provocation* Mr. *W.* has given the *remarker*, that he ſhould accoſt him in ſuch indecent language? Why, he has only given his opinion, in a rational comment on *Matt.* iii. that the multitudes baptized by *John* were not *immerſed*; and I happened to tranſcribe the Commentator's words. And is this all the injury, that excited Mr. *T.*'s indignation? Surely, if any overflowing of paſſion ever merited the title of *aſperitas agreſtis & inconcinna*, this does. And I will not ſcruple to declare, that I cannot diſcover either the *Chriſtian*, the *Gentleman*, or the *Logician*, characterized by Mr. *T.*'s animadverſion. —Not the *Chriſtian*; becauſe, whatever may be our differences on controvertible ſubjects, the genius

genius of true chriſtianity inculcates benevolence and charity towards the perſons of diſſentient brethren: while the inſpired founders of it ſuppoſe, that "to *judge* our brother is to judge "the law, and to ſpeak evil of the law;" and conſtrues every deciſion on the *principle* of his conduct and the *ſtate* of his perſon, as equivalent to the unhallowed attempt of uſurping the great Legiſlator's tribunal, and of arrogating the divine prerogative, peculiar to the *Searcher-of-hearts*. "Who art *thou*, that *judgeſt* another?" A *Chriſtian* by profeſſion? Then, remember, "to his "own maſter he ſtandeth or falleth."—Not the *Gentleman*; becauſe it is by no means characteriſtic of ſuch an one, to abuſe any man in terms ſo groſs, and unpolite, as thoſe the *remarker* has applied to Mr. *W.* and that too, without the ſmalleſt provocation on the ſide of the party abuſed.—Not the *Logician*; for, by what rule of *logic*, does Mr. *T.* demonſtrate, that, becauſe Mr. *W.* thinks the perſons mentioned in *Mat.* iii. were not immerſed, he is therefore "*an artful old ſo-*"*phiſter?*" Should not the *remarker* have firſt detected the ſophiſtry of the *comment*, by dint of fair reaſoning, before he arraigned the perſon of the *commentator* and condemned him as an "*old* "*ſophiſter?*" Since he has not even *attempted* this; does his conduct here exemplify either the calmneſs of the *Chriſtian*, the politeneſs of the *Gentleman*, or the endowments of the *Scholar?*

2 Mr. *T.* charges us "with taking *liberties* "with ſcripture." That is, in other words, he blames

blames us for *reaſoning* on it. What! is ſcripture *contrary* to reaſon? Or do we wrong in exerting that faculty, while we ſearch for truth in a ſacred volume, which is nothing but the mind of HIM who is REASON in infinite perfection?—A narrative is laid before us, in which ſcripture is ſilent as to ſome *circumſtantials*. How are we to be guided in our reſearches in this caſe? Certainly, by conſidering on which ſide there is the greateſt degree of probability; and by determining our rational inquiry accordingly. Thus, *truth* is found, where *reaſon* preponderates. Apply this to the preſent caſe, and it will appear, with how ill a grace the *remarker* charges us with "taking liberties."——And when he exclaims "What a horrid ſcene of things ſhould we have "laid before us!" the *horrid ſcene* exiſts only in his bewildered imagination; the excurſions of which reſemble more the chimerical ſallies of a ſick man's dreams, than the calm inveſtigations of truth and candor. People may *fancy* "hor-"rid ſcenes," like the philoſopher who cried out *Videor mihi videre*,—&c. but, only cure ſuch fanciful folks of the delirium of bigotry, or remove the jaundiced medium of prejudice; and all thoſe ſcenes inſtantly drop their *horror*, and aſſume the moſt amiable repreſentations. Beſides, we are of opinion that thoſe who take matters upon truſt, and are guided by the flights of imagination, or the prepoſſeſſions of bigotry, are more likely to traverſe the "horrid ſcenes" of wild enthuſiaſm and uncharitableneſs, than they whoſe ſenti-

ments are the refult of the calm exertions of right reafon.—But our *remarker* has ſtill more "horrid "ſcenes" preſented to his imagination; for his ideas are full of *the terrible*. Hear him. "It "*ſeems* to me" (*videor mihi videre*; like the dreaming philoſopher aforeſaid) "that men are "determined, at all events, to contradict the "great and holy GOD to his face!" P. 21. Softly, good Sir. *Bona verba, quæſo!* This is a tremendous charge, indeed! Should not Mr. *T.* be quite ſure, that it is well-grounded? "To "contradict GOD—the *great and holy* GOD—and "to his face;" is ſuch a ſpecies of affront to the divine Majeſty, as no perſon would wiſh to be guilty of, who has the ſmalleſt ſolicitude about his eternal welfare. Yet, this horrid guilt the *remarker* lays at the door of his brethren. Wherefore? Why, if the reader will only examine the paſſage, with which the awful charge is connected, he will find, that it is brought againſt us, only becauſe we draw a rational inference from the moſt natural ſuppoſition. Or, in other words, becauſe we cannot think, conſiſtently with the dictates of reaſon and common ſenſe, that the vaſt multitudes alluded to in *Mat.* iii. were all *immerſed* by *John* the *Baptiſt*; therefore Mr. *T.* accuſes us of being "deter-"mined to contradict GOD to his face." Reader, which do you think this man is moſt remarkable for? His *logic*, or his *charity?* Perhaps you will think with myſelf, that the ſcale of his arguments contains an equipoiſe of each; and that the compound

pound of both is lighter than vanity itſelf. And, as to the charge of "contradicting GOD," we muſt attribute the miſapplication of it, to the terrific ſcenes which Mr. *T.*'s gloomy imagination paints before his eyes; as well as to a deſire of *frightening* his readers into his peculiarities.

3 The *remarker* is very angry, becauſe I happened to drop a delicate diſapprobation of the proceedings of the *Americans*, as well as of thoſe publications which vindicate the principle of their rebellious oppoſition to the Mother-country. As Mr. *Fletcher* has treated this ſubject with a moſt maſterly diſcuſſion, founded on ſcripture, reaſon, and the nature of our conſtitution, in his Reply to Mr. *Caleb Evans* and Dr. *Price*; and we happen to coincide in opinion reſpecting this ſubject; he therefore comes in for a good large ſhare of the *remarker*'s abuſe. But he pours it forth in that mode of anonymous innuendo, peculiar to cowardly malevolence. He neither mentions his *own* name, nor that of the perſon whom he abuſes. Thus he inveighs. "Your end, Sir, in "thus doing, I am afraid was none of the beſt. "Much the ſame, I ſuppoſe, with that of a "*flaming zealot*, a neighbor of your's, remarkable "for *nothing that I know of*, except it be for "tedious harangues, &c." P. 24. And does Mr. *T.* aſſert that Mr. *Fletcher* is "remarkable "for nothing, *except* tedious harangues?" But I think he is remarkable for *two* particulars, for which the *remarker* never was, and probably never

never will be remarkable; viz. for deep thinking and close reasoning. As to the "*end*" which Mr. *F.* or myself had in view, in our unanimous strictures on the principles and practice of *American* Male-contents; the reader may easily perceive, our design was nothing more than to bear a testimony against the false patriotism of the day, while we profess our christian love for the mistaken patriots themselves. Is there any harm in this? Mr. *T.* thinks there is. For, we cannot differ from our brethren in a punctilio, either with respect to baptism or politics, but the *remarker* is instantaneously filled with dreadful suspicions. His imagination seems to be pregnant with views of more "*horrid scenes*" still. He even insinuates, that we wish to have him and his brethren treated with marks of ignominy and persecution, similar to what the *Papists* exercised towards *John Huss*. "Happy is it for "us, that we are not afraid of any *ill effects* "from *his* pen or *yours*. Happy is it for us, that "we fear not the *San-benito*." P. 24. I can answer for myself, and so I may for Mr. *F.* that we would not by word or deed contribute a single mite towards the corporal punishment of the greatest heretic upon earth for conscience-sake; and that any abridgment of the civil or religious liberties of our christian brethren, would fill our hearts with emotions of sympathetic concern. And while we detest the thought of seeing any pious Protestant habited in a *San-benito*; we at the same time earnestly recommend to the *remarker*,

the lovely array of a *meek and quiet ſpirit:* and when to that he adds the clothing of *humility*, it will effectually expel from his imagination all thoſe "horrid ſcenes" of *flames and devils*, of *fire and faggot*, with which it teems; and repreſent to his mind the more pleaſing ſcenes of virtue and truth.—But he goes on. "Shame on "that man who would with to ſee our liberty "abridged the breadth of an hair." *Amen!* And ſhame on the man who falſly inſinuates that we *wiſh* ſuch an abridgment.—"I could not have "thought that Mr. *D.* would have thrown out "ſuch things, as my eyes have ſeen in his "letter." *Such things!* What things? In order, once for all, to repel the force, and detect the falſhood of the malevolent innuendo ſculking under the term "*ſuch things*;" and to expoſe the diſingenuity of the *remarker*, who would inſinuate, in the face of the moſt candid declarations, that we want the privileges of Diſſenters abridged; I beg leave to quote a ſentiment I dropped, in p. 10, of my *Letter to a Baptiſt-miniſter*, which will abundantly ſatisfy the candid reader, that there is no more truth in the *remarker*'s injurious inſinuations, than there is reality in the "*horrid* "*ſcenes*" repreſented to his befrighted imagination. "You are ſafely ſcreened from the ſtorm "of perſecution by the ſhelter of a *gracious tolera-* "*tion*; AGAINST THE PRIVILEGES OF WHICH, "I WOULD NOT FOR THE WORLD LEVEL A "SINGLE PLEA."—Now, gentle reader, weigh this declaration in the ballance of candor and common

common ſenſe; and then judge, with what degree of juſtice Mr. *T.* can inſinuate, that we intend, by our publications, either to have his brethren deprived of their liberties, or their perſons arrayed in Popiſh *San-benitos*. And ſhould not a man, whoſe inſinuations are confronted by contradictory facts, bluſh for his notorious perverſion of truth?—Indeed our author is ſo led away by the *ignis fatuus* of his own imagination, and the deluſory ſcenes painted before it, that I cannot help declaring he frequently tranſgreſſes the bounds of truth. For inſtance. In the ſame page, he inſinuates that (1) "I was "*too ſtiff* to hear Mr. *M.*" This inſinuation contains a *double falſhood*. (2) "That I had *uſed* "*methods* to *inform* myſelf of his proceedings." This is a *ſecond* falſhood, equally notorious with the firſt. (3) "That I had interlarded my Let- "ter with *every thing diſgraceful* to Mr. *M.*'s "conduct, and to that of his ſect." Here is a cluſter of falſhoods, not inferior in magnitude, and equal in aggravation, to any of the former two; and if the *remarker* always poſſeſſes ſuch a knack at *invention*, as he diſcovers in his late performance, particularly in the few *excerpta* I have juſt taken from it; we may aſſure ourſelves he will never be at a loſs for a ſubject to write upon.

III. But the moſt illuſtrious ſpecimens of our author's modeſty, candor, and charity, are yet behind. As they concern *me*, they are therefore very plentifully exhibited.

Let us glean together the whole crop.

1 He compares me to a PORTER. "It looks "more like the vain jangling of *porters* over a "pot of beer." P. 1.

2 Soon after I am transformed into the *greateſt* THIEF. "The greateſt *thief* will cry thief "firſt." P. 9.

3 SACRILEGE and duplicity are laid at my door. "Doſt thou commit *ſacrilege?*—This is "duplicity with a witneſs." P. 8.

4 I am *firſt in* INIQUITY. "This is unfair "indeed. You are firſt in iniquity." P. 9.

5 The charge of BLINDNESS is brought againſt me in terms equally explicit. "I wiſh it may "pleaſe GOD to *open your eyes.*" P. 14.

6 I am repreſented as NOT BAPTIZED as a *Chriſtian*, nor *baptizing* as a *miniſter of Chriſt*; conſequently as poſſeſſing no valid claim to the character of either. "'Tis your duty *to be bap-* "*tized*, and *to baptize*, as a *Chriſtian*, and a "*miniſter of Chriſt.*" *Ibid.*

7 The ſtill more awful charge of being a ZEALOUS OPPOSER OF THE TRUTH AS IN JESUS, is brought againſt me. "It is no new thing for "a *zealous oppoſer* to become a zealous defender "of the truth as it is in Jeſus." *Ibid.*

8 I am compared to "*Saul* of *Tarſus*, *burning* "*with horrid rage* againſt the poor *Baptiſts.*" P. 15.

9 He ſays, I REJECT THE COUNSEL OF GOD. "Let me caution you, that (like the *phari-* "*ſees* and *lawyers*) you do not *reject the counſel* "*of God*, not being baptized." *Ibid.*

10 He

10 He implicitly ſtyles me a VIOLATER OF GOD'S COMMANDS; an UNSCRIPTURAL INNOVATOR; and a RIDICULER and DEFAMER of a glorious ordinance. " Make haſte and delay " not to *keep* this divine command. Renounce " *unſcriptural innovations*—and ſtand forth a de- " fender of that glorious ordinance, which you " have endeavored to *ridicule* and *defame*." P. 16.

11 I am a BLASPHEMER. " Men are deter- " mined to contradict the great and holy GOD " to his face." P. 21.

12 A TRADITIONALIST. P. 22.

13 Almoſt a MADMAN, that has RAGED at an uncommon rate. "—But in the other, I had " almoſt ſaid, the madman.——You never could " have *raged* at the rate you *have* done." P. 29.

14 One that has put forth his hand againſt the LORD'S ark. " Did the oxen ſhake the ark? " and did you *put forth your hand?*" *Ibid.*

15 I am accuſed as an OFFENDER of GOD and an ABUSER of men. " — If your con- " ſcience don't accuſe you of *offending* GOD, as " well as of *abuſing* men." P. 30.

16 As one that FIGHTS AGAINST THE TRUTH; uſes CARNAL WEAPONS; writes in the SAME STYLE AND SPIRIT with *Saul* the UNBELIEVER; and is EXCEEDING MAD, breathing out THREATNING, &c. " — Should conſcience tell you that " you have *fought againſt the truth*; that the " weapons of your warfare are *carnal*; that you " have wrote againſt baptiſm and the Baptiſts " in the SAME ſtyle and ſpirit, *Saul* of *Tarſus* " would

" would have done, *before* he *believed* —— that " you are *exceeding mad againſt them*; *breathe out* " THREATENINGS, &c." (I declare it is well our author did not add "*ſlaughter*" too) " ſhould " conſcience remind you of theſe things; which " GOD grant!" P. 31.

17 I am repreſented as an UNBELIEVER and IGNORANT. " The time may come, when you " will confeſs *you did it ignorantly in unbelief.* " Your being an *unbeliever*, &c." *Ibid.*

18 As a CARNAL DEIST, or one DESTITUTE OF THE GRACE OF GOD. " If a poor *carnal* " *Deiſt* or any body *deſtitute of the grace of* GOD, " had wrote in ſuch a ſtyle, &c. It is language " EXACTLY AGREEING to a *carnal* heart." P. 32.

19 As a DELIBERATE AND PUBLIC SNEERER at things *ſacred.* " When I ſee you deliberately " and publicly ſneering things ſacred, &c." P. 33.

20 As an INFORMER. " Views conſiſtent with " the character of an *informer.*" P. 35.

21 As an " ASSASSINATOR of the character " of a body of people." *Ibid.*

22 He inſinuates that I with the Anabaptiſts either in *hell* or at the *ſtake.* " I hope you " don't grudge the Baptiſts their watery grave, " and with them in a WARMER climate." P. 37.

23 After all thoſe heavy charges, our author, in perfect conſiſtency with himſelf, inſinuates, I am out of the way of ſalvation. " That it " may pleaſe GOD to lead you into the *good* " *old way.*" P. 39.

24 As

24 As if I had committed a crime of the moſt grievous nature, he ſummons me to the judgment-ſeat of *Chriſt*. What my doom would be if Mr. *T.* were appointed aſſeſſor to the Judge, or if the ſentence were to be iſſued in ſtrict correſpondence with our author's charitable ſyſtem, it is not my buſineſs to determine. The reader may form what opinion he thinks moſt naturally deducible from the following dark hints. "Let "me tell you, Sir, ſacred things are not to be "trifled with. You and I muſt ſurely and ſhort-"ly ſtand before a high tribunal, and an im-"partial Judge. There muſt we give up our "accounts."—To the unbounded clemency of that Judge, and to the impartial equity of his tribunal, I moſt readily make my humble appeal, from the moſt unhallowed zeal and flagrant uncharitableneſs, that ever diſgraced the character of one, who ſuſtains the office of a miniſter of the goſpel; and who, as a poor ſinful worm, muſt himſelf hang upon that infinite mercy in *Chriſt Jeſus*, to which he and his zealous brother of *Liverpool* are ſo charitable as to conſign *me*. Whatever ſentiments theſe men entertain reſpecting their Pædobaptiſt brother; he begs leave to aſſure them, that even in the face of ſome unfavorable facts, which ſwerve from the *royal law of love* by a moſt notorious deviation, he nevertheleſs ſtill retains the moſt ſincere benevolence towards their perſons; deſires to exerciſe towards them that charity in its ampleſt extent, which *hopeth all things* and *covereth all things*;

things; and wiſhes them no other harm, than that they "may ſtand perfect and complete in "all the will of GOD."

But let me now beg leave to preſent the reader with one compendious view of the modeſt and charitable epithets, contained in the foregoing liſt; with which the *remarker* has ornamented his late production.——"A PORTER—The *great-* "*eſt* THIEF—Chargeable with SACRILEGE and "DUPLICITY—FIRST *in iniquity*—BLIND— "Neither *baptized* nor *baptizing* as a CHRISTIAN "or a MINISTER OF CHRIST—A ZEALOUS "OPPOSER of the truth as in *Jeſus*.—A RE- "JECTER of the counſel of GOD—A VIOLATER "of GOD's commands; an unſcriptural INNO- "VATOR; a RIDICULER and DEFAMER of a "glorious ordinance — A BLASPHEMER — A "TRADITIONALIST—Almoſt a MADMAN— "One that has TOUCHED THE ARK—An OF- "FENDER of GOD and an ABUSER of men— "A FIGHTER againſt the truth; uſing CARNAL "weapons, and writing in the SAME ſtyle and "and ſpirit with SAUL—An UNBELIEVER and "IGNORANT; exceeding MAD againſt the Bap- "tiſts, and breathing out THREATENINGS, &c. "—As a CARNAL DEIST, or one DESTITUTE OF "THE GRACE OF GOD—A *deliberate* and public "SNEERER at things ſacred—An INFORMER— "An ASSASSINATOR of the character of a body of "people—OUT OF the *good old way*." &c. &c. &c.

This is the goodly ſtring of mild appellations, charitable ſentiments, and gentle charges, ſcattered

tered by the hand of bigotry throughout the "*Remarks.*" The mild author of them, is the identical perſon, who introduces his book with a wiſh that "the diſputants about baptiſm would "*govern their tempers*, and reaſon with *calmneſs*." But, if the *remarker* ſeriouſly intended that his wiſh ſhould be anſwered, he ought firſt to have *exemplified* his own calm ſentiments. Whereas, to name his *precept*, and inſtantly to contradict it by his *practice*, is ſuch glaring inconſiſtency, as reminds me of the conduct of thoſe Divines who take a text, and fight againſt it all the ſermon through. But I cannot diſmiſs this curious collection of epithets without a few ſtrictures.

1 It is the obſervation of a fine writer, that "*Fair honeſty* uſes, tho' a *ſharp*, yet an *unſtained* "weapon; while *bigotry* ſtrikes with one *em-* "*poiſoned*, though much *duller*." Apply this ſpirited ſentiment to our *remarker*, and it will be found to ſuit him to a hair. The weapon he uſes is *ſtained* with the venom of bigotry: A poiſon this, which injures no hand ſo effectually, as *that* which *holds* it. With his ſword, which is manifeſtly fabricated from materials of *wood*, he deals about his blows exceedingly thick: ſometimes ruſhing with dreadful fury upon *a man of ſtraw* of his own making; at other times, with huge knight-errantry, encountering "*horrid* "*ſcenes*," which exiſt no where but in the *Utopia* of his befrighted *imagination*; often making moſt formidable attacks upon *reaſon*, againſt whoſe

impenetrable ſhield our author's *wooden* weapon goes all to pieces; almoſt conſtantly invading the hallowed land of *charity*, whoſe untainted air neither generates nor agrees with *bigots*; and not ſeldom combating with common ſenſe. Reader, pity me! when you reflect that I am dragged into the field of controverſy by ſuch a wooden artiſt; who ſeems to miſtake paſſion for argument, the firebrand of bigotry for chriſtian zeal, the dogmas of ſelf-ſufficiency for ſolid reaſon, the thread-bare cant of a party-ſpirit for genuine charity, and, who in ſo many inſtances ſtands

" Unaw'd by danger of offence,
" The fatal enemy of SENSE."

2 Would not the reader naturally ſuppoſe, when he takes a retroſpective view of the preceding epithets, that the *remarker* had exhauſted his whole ſtock? eſpecially when it is conſidered that he has ranſacked the vileſt, and the moſt horrid *ſimiles* for ideas?——from the vulgarity of the *porter*, up to the villainy of the *thief*; and from the *madman*, down to the blindeſt *ignoramus?* —I ſay, when we have been favored with ſuch a variety of theſe delicate wares; would not the reader naturally conclude that our author would, in future, turn bankrupt in *compariſons*, *illuſtrations*, *dogmas*, *anathemas* and *abuſe?* To obviate ſuch a concluſion, I will tell the reader a ſecret. Bigotry is a *hot-bed*, compoſed of all thoſe warm ingredients, calculated to throw up every ſpecies of *fungus*. When one crop is gathered, another

as

as numerous and inſtantaneous, ſucceeds. As, therefore, a copious deſcent of rain occaſions a rapid growth of the *fungous* produce; ſo the prolific mind of a bigot receives additional fertilization from a ſmart ſhower of penetrating arguments. And the *ranker* the ſoil, the *richer* the crop. So that if our *remarker*'s mind, amply enriched with every compoſt neceſſary for the production of *funguſes*, hath already ſupplied us with a good *ſpring-crop*; may we not expect a ſtill more luxuriant harveſt in a future ſeaſon? And if we may be permitted to judge of the *interiora* of bigotry, as we do of a hot-bed, by the ſcent of its exhalations; I think our author's mind bids as fair for ſending forth a goodly ſavor, as that of any inflammable zealot within the confines of bigotry. But whether the hot-bed, or the ſteam that aſcends from it, be likely to give any additional perfume to the *garden encloſed*, or to ſtock it with any other produce, ſave that which ſhoots from the *fungus* of bigotry; I fancy the pious reader will eaſily judge.

3 When the *remarker*, from ſtark charity, brands me on the back with the gentle ſtigmas of "an *oppoſer* of the truth——a *defamer*—— "almoſt a *madman*——a *traditionaliſt*—neither *bap-* "*tized*, nor *baptizing* as a *Chriſtian*——a *rejecter* "of the counſel of GOD——touching baptiſm, an "*unbeliever*, &c. &c." I only regret, that he did not previouſly attempt to demonſtrate by dint of *argument*, that theſe appellations were as *juſt* as they are *abuſive*. But I beg this gentleman's

pardon; *argument* is not *his* province. What did he *write* for, then? Did he think that a little anonymous ſquib, ſtuffed with his fooliſh dogmas, would be admitted by the public as an *anſwer* to a book, a ſingle argument in which he has not diſcuſſed, either as a Divine or a Logician? Did he expect that people of common ſenſe, would ſwallow his dogmatic pills, becauſe rolled in the ſoft powder of his "*undoubtedlys*, *moſt* "*certainlys*, *round affirmations?*" Or did he ſuppoſe that *abuſe* and *argument* are terms convertible? He ſays, p. 32, "that I have given room "for the moſt *ſtinging* recrimination." But with what kind of *ſting* would he arm his recriminations? If with that of *argument*; what a pity he did not unſheath it, in all its terrific poignancy! Hitherto, I have felt nothing, half as formidable as the ſting of a *gnat*; and the *ſtinger*'s ABUSE, reſembles the impotent *buzz* of that feeble inſect. A friend lately aſſured me, that by commencing a diſpute with Anabaptiſts, "I had "thrown myſelf into a neſt of *hornets*." Theſe are dreadful creatures, to be ſure; but the *remarker* is not one of them. *He* has *loſt* his ſting; or rather *never had* one; if I may infer from the obtuſeneſs and dulneſs of his late performance. And if he does not acquire a literary *aculeus*, by the time he writes again, we ſhall only rank him among the harmleſs and promiſcuous winged multitudes, that baſk unnoticed and unnumbered in the ſummer-ſun; and which, after a temporary exiſtence, buzz their laſt, and are buried

buried in oblivion.——But our author can fling *dirt*, though he cannot *fling*. And his recriminations look, as if they ſprung from that ſpurious ſource. No wonder then, if they are as *light* in their nature, as they are baſe in their origin. Naturaliſts inform us, that *mud* is prolific in *flies*; and therefore that multitudes of theſe winged inſects come

" In ſqualid legions from the *mud* of *Nile*."

Our author's recriminations have hitherto proceded from a ſimilar muddy ſource; and if his future *ſtings* do not improve conſiderably, they will merit a re-conſignment to their parent—MUD!

IV. Procede we now from the inſtances of the *remarker's charity* and *candor*, to the rare ſpecimens of his *logic*.——(1) Speaking of his brethren in this town, he pays me the following huge compliment. " I ſuppoſe ſome of them " were very fond of you, as a good man, and a " good preacher. But I am ready to think, " you have pretty well cured them of *this*." So, according to our *ſuppoſer*, before I wrote in defence of Infant-baptiſm, I was " a good *man* " and a good *preacher*." But ſince I committed this unpardonable offence, all my *goodneſs*, either as a *man* or a *preacher*, is evaporated. There's a compound of charitable logic for you, reader!

(2) The following ſentence,—" Give in their " experience to the church," I introduced in my *Letter to a Baptiſt-miniſter*; and without making

making a ſingle obſervation on it, marked it with *commas*, as a quotation from the language of Anabaptiſts. This circumſtance, in itſelf ſo inoffenſive, awakens at once our author's indignation and logic. For, he ſays, "This you "mark with *commas*, IN ORDER to ſtab its re-"putation. P. 31." So, according to this wonderful *remarker*, a quotation muſt never be marked with *commas*; for to his befrighted imagination, full of "*horrid ſcenes*," theſe innocent marks *prefixed* and *poſtfixed*, look like ſo many daggers, intended to *ſtab* the ſentence through and through. Well, I aſſure this gentleman, if ever he palms upon the public, any more of his nonſenſical *Remarks*, I am determined to wound them with *commas*, and ſomething elſe a little more pointed.

(3) P. 9, he ſays, "An apprehenſion that "baptiſm is eſſential to ſalvation, gave riſe to "infant-ſprinkling." So bold a declaration ought to be ſupported by a *demonſtration* equally bold. So it is. *En! argumentum palmarium!* "I "will go further, and *roundly affirm* that—I AM "SURE OF IT."——There, reader; don't you think this man ought to be dubbed *Logician Laureat*, for his huge and unparalleled knack at argumentation?

(4) P. 13, he affirms that "believers' bap-"tiſm is ſupported by precept and precedent." But how does he *prove* his affirmation? Thus! —'SURELY IT MUST BE RIGHT."—*Riſum teneatis, amici?*

(5) Another

(5) Another more weighty argument ſtill, occurs *ibid.* " How do we know that Infant-" baptiſm is an error? From the *intire ſilence* " of ſcripture about it." That ſcripture is not *intirely* ſilent upon this important particular, I hope to prove in its proper place. But I muſt let the *remarker* go on.—In order to prove that, *men* and *women* are " the proper ſubjects of bap-" tiſm," he quotes *Acts* v. 14. Upon which he ſays, " the want of that one word (children) " muſt *ſink your cauſe for ever.*" Aye, doubtleſs; when ſuch a heavy milſtone of an argument hangs about its neck; and ſuch a heavy logician ties the burden on.——But, in order farther to clarify and corroborate his ponderous logic, he ſays that " tranſubſtantiation has ſomething like " *proof* in ſcripture," (the *Papiſts* will thank the *remarker* for his half-way conceſſion); " for in-" ſtance; CHRIST ſays, *This* IS *my body.*" However, leſt we ſhould imagine he was a *Roman Catholic* on this point, he ſets about confuting it. " How " do we know that *tranſubſtantiation* is an *error*, " and how do we *prove* it? We *ſay*" (is that *proving?*) " the words of CHRIST are to be under-" ſtood *metaphorically.*" But might not a *Papiſt* very juſtly reply in the ſame ſtrain of arguing? " We *ſay* the words of CHRIST are *not* to be " underſtood metaphorically." Alas! for poor *Proteſtantiſm!* if it reſted upon no firmer a baſis, than that of the paultry logic of our *remarker!* I'm ſure, if he was to engage in a controverſy with a *Jeſuit* of the *loweſt* claſs, our cauſe in the hands

hands of ſuch a fumbling logician, would cut but a poor figure. And if our author is no more ſkilled in the controverſy about *baptiſm*, than he ſeems qualified for refuting the abſurdity of *tranſubſtantiation*; I would adviſe him never again to ſhew his face in the field of *this* controverſy; unleſs he can, with phlegmatic patience, ſubmit to the mortification of being—*laughed at.*——But let us ſee, how his method of attacking a Popiſh tenet will apply to *baptiſm*. He ſays, that "the want of one word *(children)* "in *Acts* v. 14, will ſink *our* cauſe *for ever.*" Then he quotes, (quite *mal-apropos* in my opinion) the words of our SAVIOR, on which the *Papiſts* ground their favorite tenet; which he refutes by *ſaying* (for it is impoſſible to call it *arguing*) "that the words are to be underſtood "*'metaphorically.*" But might not the *Papiſt* juſtly urge our author's own reaſoning in favor of adult-baptiſm, againſt his logic about tranſubſtantiation. *q. d.* "Mr. *Remarker*, you ſay, that "the omiſſion of *one* word in *Acts* v. 14, ſinks "the cauſe of the Pædobaptiſts for ever. Yet "in commenting upon our SAVIOR's words, "you ſay we are to underſtand him as declar-"ing, *This is* (METAPHORICALLY) *my body.* "But, Mr. *Remarker*, where is the word *meta-*"*phorically* written? Will not, (to adopt your "own *argument* and your own *words) the want* "*of that one word* (metaphorically) *ſink your cauſe* "*for ever?* and *lie a dead weight on your cauſe,* "*when* YOU, Mr. *Remarker, are no more?*"——

Thus

Thus our author's wonderful logic here, puts a weapon into the hand of a *Papiſt*, and diſarms his own boaſted reaſoning, in favor of adult-baptiſm, of all its force.

(6) A hint I dropped, reſpecting the utility of a liturgical ſervice, in order to guide a public congregation in their addreſſes to GOD, furniſhes our author with a freſh opportunity of diſplaying his logic. According to cuſtom he tells a *little ſtory*, which he borrows from one whom he ſtyles "*a droll hand.*" P. 28. But it contains ſuch a mixture of profanity and drollery together, that I will not recite it, even though it comes authenticated from the pen of the pious *remarker* himſelf. Indeed he ſeems ſuſpicious that his borrowed ſtory fails in *argument* as well as *decency:* for he ſays, "However, I will not "*diſpute* theſe points with you." But though he declines *diſputation* on this head, yet he favors us with his humble opinion. "My *opinion* is "that *reading* is neither *praying* nor *preaching*."*

* *N. B.* I beg leave to conſider this unguarded aſſertion of our author. —— I. As to *preaching*: to *preach* is *prædicare verbum* DEI, to publiſh or declare the word of GOD. Whether this publication of truth be performed *ex-tempore*, *memoriter*, or by *notes*, it is PREACHING: becauſe the particular *mode* does not affect the *thing itſelf*. And, tho' it is much to be wiſhed, that the uſe of *notes* were more out of faſhion; if for no other end but that of aſcertaining the *originality* of the preacher's manufactures: yet, to make preaching the abſolute monopoly of an *ex-tempore* mode, is at once to depretiate a well-digeſted compoſition *becauſe* it is *read;* and to dignify with the undeſerved title of *preaching*, every the groſſeſt piece of incoherence, merely *becauſe* it is poured forth without notes; and perhaps without premeditation, arrangement, or connexion. So far am I, therefore, from being a proſelyte

And then he adds " Let me *take leave* of this " point, by reminding you, that a *bare* com- " mendation

ſelyte to our author's doctrine on this head; that, although I wiſh as much as poſſible to diſcountenance the uſe of thoſe *pulpit-crutches*: yet, I had rather liſten to the *reading* of a well-connected diſcourſe at any time, than to declamatory effuſions delivered *ex tempore*, when the matter and manner exhibit a diſguſting mixture of aukward vociferation and immethodical rant.—— II. When the *remarker* ſays, " *reading* is not *praying*," he might have added, " nor is *ex-tempore* " effuſion, praying:" for, the *mode* is not the *thing*. *Prayer* in its *eſſence*, is the ſpiritual breathing of the heart GOD-ward; and may therefore be performed without any *verbal* expreſſion whatever. As the *mode* of expreſſion does not *neceſſarily* enter into the *nature* of the duty; conſequently the *difference* of the mode does not in the leaſt affect the *thing*. *Words* are but the clothing of our *thoughts*; and the *manner* in which the former are expreſſed, cannot injure the exiſtence of the latter. Would not any perſon of common ſenſe ſtare at that man, who ſhould argue, that a perſon cannot *think*, becauſe he *methodizes* his thoughts, and cloathes them in a *form* of well-digeſted *expreſſion*? or that *reading* an excellent compoſition, which is the reſult of deep ſtudy, is not *thinking*? Equally abſurd is our *remarker*, who would exclude *praying* from one mode, and confine it to another. But his abſurdity will appear ſtill more evident, if we conſider, (1) That if none can be ſaid to *pray* but ſuch as preſent their addreſſes *ex tempore*; then this extemporaneous mode is *eſſential* to prayer. But this is contradicted by matter of fact. For, a man may by mere dint of ingenuity, vent his thoughts in prayer as well as in preaching, without any premeditation, and yet be deſtitute of any *ſpirituality* in either. Many a profeſſor of religion has acquired an aſtoniſhing volubility in uttering words *ex tempore* in prayer; who notwithſtanding has never experienced the gift of praying *with the ſpirit*. Therefore an *ex-tempore* effuſion no more conſtitutes the *eſſence* of *prayer*, than a ſimilar mode is eſſential to deep thinking. (2) If *reading* a well-digeſted *form* be not *praying*; then thoſe who practice that mode of congregational devotion, are wholly ſhut out of all pretenſions to the eſſence of a duty, which enters into the very nature of true chriſtianity: and ſince the diſciples of our LORD prayed by a *form* preſcribed to them by their great Maſter; according to our author's logic, they did not pray at all. (3) It is notorious, that many miniſters, who loudly exclaim againſt a *form*, are guilty of equal formality with thoſe, from whom they differ. For, I myſelf have heard the *ſame* prayers uſed without the ſmalleſt variation, from the beginning to the end of the year; only with this trifling difference, that inſtead of being *written*, they were

" mendation of any thing, is no proof of the " legality or utility of it." And let me remind

 our

were delivered *memoriter*. (4) Conſidering how many are palpably diſqualifiſed for being the mouth of the people, in the ſolemn duty of prayer; and how frequently congregrations are obliged to liſten to effuſions, replete with irreverence, vain repetition, and groſs impropriety of language; to obviate ſuch diſagreeable incidents, as well as to afford the congregation an opportunity of uniting equally with the miniſter in their joint addreſſes to the divine Majeſty; ſcripture and the very nature of things concur to preſcribe ſuch a public form, as may at once aſſiſt the miniſter, and edify the people. And ſo fully was the illuſtrious Reformer of *Geneva* convinced of the great utility of ſuch a public form, that *Fuller*, in his Church-Hiſtory, Book vii. P. 426, ſays, " Maſter *Calvin* is therein" (*i. e.* in his Letter to the *Protector,*) " very poſitive for a SETT FORM: whoſe words deſerve our tranſlation and obſervation. FORMULAM *precum* (ſaith *Calvin*) *& rituum eccleſiaſticorum valde probo, ut certa illa extet; a quâ ne paſtoribus diſcedere in functione ſuâ liceat:* 1 *Ut conſulatur quorundam ſimplicitati & imperitiæ.* 2 *Ut certius conſtet omnium inter ſe eccleſiarum conſenſus.* 3 *Ut obviam ineatur deſultoriæ quorundam levitati, qui novationes quaſdam affectant. Sic igitur ſtatum eſſe catechiſmum oportet, ſtatam ſacramentorum adminiſtrationem, publicam item precum formulam.*" That is: " I do HIGHLY APPROVE that there ſhould be a CERTAIN FORM of prayer, and eccleſiaſtical rites; from which it ſhould not be lawful for the paſtors themſelves to depart. 1 That proviſion may be made for ſome people's ignorance and unſkilfulneſs. 2 That the CONSENT of all the churches among themſelves may more plainly appear. 3 That ORDER may be taken againſt the unſettled levity of ſuch as delight in innovations. Thus there ought to be an eſtabliſhed CATECHISM, an eſtabliſhed adminiſtration of SACRAMENTS, as alſo a PUBLIC FORM OF PRAYER."—See Mr. *Toplady*'s *Hiſtoric Proof*, &c. P. 370.——This teſtimony is the more valuable, as it proceeds not from a *Churchman*, who might be ſuſpected of undue attachment to his own eccleſiaſtical rites, but from an impartial *Preſbyterian;* whoſe opinion is at once declarative both of his wiſdom and his candor; as well as deciſive againſt ſome popular out-cries of modern bigotry. (5) I mean not that either the LORD's miniſters or people ſhould be tied down *wholly* to a *form;* nor is it the original deſign of our church that they ſhould; and we hope, our brethren that differ from us on this head, have full conviction, that *Church-men* can occaſionally drop their forms in every branch of their public miniſtrations, and appear to as great advantage as others. All we contend for, is; in order that a public congregation ſhould not be always

our *remarker*, that his *bare condemnation* " of any " thing" (especially when " *bare*" of *argument*, of

always left at the mercy of extemporaneous (and often *erroneous*) effusions; that the officiating minister should deliver himself, especially in his petitionary addresses to GOD, with *truth* and *propriety;* and that the congregation may be able to follow him through this important branch of his public work, with edification; we think a liturgical service, on these accounts, of the highest utility. I know it is often urged, in the language of Mr. *Benjamin Wallin*, that our service is " a " form of human invention." But how trifling is the objection? If Anabaptists inveigh at our liturgy, because it is a *form;* the same ground of invective would lie against the *Lord*'s *prayer*, and the *disciples* who used it.—But it is " a form of *invention*." And what then? If it be according to truth, is it invalidated, *because* it is an invention? " I NEVER THOUGHT" (says Mr. *Baxter*, in his *Plain Scripture-Proof*, P. 271,) " all things of *human invention* in GOD's worship, either " will-worship, or unlawful. *Many* circumstantials *must be* for the " species of human determination or invention, which GOD hath de- " termined only *in genere*: THAT IS THE DOCTRINE OF THE OLD NON- " CONFORMISTS."—Why should not ministers, in *praying* as well as *preaching*, strive " to *find out* acceptable words"? Is not an *invention*, which is the result of deep-meditation and scripture-inquiry, as much calculated to edify, as an *ex-tempore* one? Or is a prayer, delivered *ex-tempore*, less an *invention*, than one *studied* and *read?* Has not the latter the considerable advantage of being a well-digested composition? while the former, being an extemporaneous invention, is frequently encumbered with repetition, and improper, not to say irreverent, expression? Why should not a minister, under the inspiration of the Almighty, with his *Bible* before him, and his heart lifted up in prayer to the fountain of wisdom, *find out* and compose as edifying a *prayer*, as a man, who stands up in a pulpit, and, without any premeditation, pours forth his petitionary addresses, in language not always proper, and in a manner, sometimes perhaps destitute of reverence, as well as sense? Why should the one be condemned under the depretiating epithet of an " *invention?*" and the other, not? Archbishop *Cranmer*, for instance, composes in his study an excellent collect, full of truth, and expressive of the soul's devout breathing heaven-ward. Mr. *Wallin*, or Mr. *Turner*, or Mr. Any-body-else, delivers his addresses *ex-tempore*, in language unpremeditated and undigested. We will *suppose* that Mr. *W.* or Mr. *T.* speaks down-right *nonsense*, or utters palpable error, in his intercessory effusions. Shall the former be run down as an " *invention*," be-

cause

of *candor*, and of *decency*) "is no proof" of the *illegality* or *inutility* of it.—Though he "*takes* "*leave*" of this point, yet with ſtrange inconſiſtency, he *reſumes* it in the very next ſentence; and inveighs at our *Liturgy*, by an abuſive compariſon between it, and *Diana*, the abomination of the *Epheſians*; and between thoſe who *uſe* our *Liturgy*, and the heathen worſhipers of that

cauſe it is ſtudied; and the latter cried up, merely *becauſe* it is an invention, *unſtudied* and *undigeſted?* By this ſtrange arguing, an invention of *ex-tempore* nonſenſe or error, may be proved of ſuperior ſanctity to the moſt ſolid compoſition, becauſe it is *read.* —— But our Liturgy, is "a form of *human* invention." And is not an *ex-tempore* prayer a "*human*" invention? If Mr. *Wallin* objects to our formulary, becauſe ſomething *human* enters into its compoſition; then all his own *ex-tempore* effuſions muſt be—*altogether divine:* otherwiſe his objection has no force. But if he mean, that the prayers of our church are abſolutely "*human*," as containing nothing of GOD and *truth*, but every thing of *man*'s frailty; he is groſsly miſtaken. The compilers of our Liturgy, it is true, were *men;* and *ſo are* their modern objectors. But they were *men*—of eminent learning—of genuine piety—and of deep acquaintance with the ſcriptures. They were *Reformers*, *Martyrs*—men, who ſealed the truth with their blood. And, although their compoſitions, as to their *verbal clothing*, are *human:* yet, as to their intrinſec worth, they are *divine.* For, if the inherent gold of goſpel-truths may be ſaid to render a production *divine;* there is then as much of *divinity* in the *Liturgical* ſervices of our church, as in any or all the *ex-tempore* compoſitions of Anabaptiſts; from the firſt founder of that ſect, down to Mr. *Benjamin Wallin* aforeſaid. And, as well to give a ſanction to our ſentiments on this ſubject, as to point out the divine original, from which we derive the uſe of a form of prayer; I preſent the *remarker* with the following lines, which I would adviſe him to conſider maturely.

"*Hoſea*, *Joel*, and *Iſaiah*,
Were Jews, as well as *Hezekiah*,
Yet us'd and taught a *form of pray'r;*
Their works ſay how, and when, and where.

In after-times, the ſaints, we find,
Were taught by HIM, whom all ſhould mind;
A certain *form* of pray'r to uſe,
Fit or for Chriſtians, or for Jews."

abomi-

abominable idol. To which piece of irreligious and inconclusive assimilation I cannot better reply, than in our author's own words, which immediately follow. "But what was all this to "the purpose? JUST NOTHING."—He is very angry, because I have hinted at Mr. *M.*'s disqualification for making any improvement in our *Liturgy*; and says, "I think just the contrary. "Did you ever see a human performance that "could not be improved?" Oh! the man's *logic!* I say, Mr. *Medley* does not possess *abilities* sufficient to suggest an improvement in our *liturgical* service. *Ergo*, I say it cannot be improved at all. That is, according to our logician, Mr. *M.* is *every-body*; and to say, a composition cannot be improved by *him*, is to affirm it will admit of no improvement at all! Excellent!—He seems extremely happy in the supposition, that he does not *want* a *Liturgy*. "I can tell you "of some who do not *need* it." Whoever they are, the *remarker* is not one of them. For, if I may be permitted to form a judgment of his abilities in the pulpit, by his late production from the press; I'm sure he *does* "need" a *Liturgy* to assist him in his ministrations: and as I know of none superior to *that* used by the *Church of England*, I therefore most earnestly recommend it to Mr. *T.*'s pious adoption: and if *method*, *argument*, *language*, *modesty*, *charity*, and a proper application of *scripture-analogy*, have any thing to do in the delivery of public discourses; I should imagine the *remarker*, of all preachers living, ought

to

to ſtudy theſe neceſſary ingredients; and to truſt rather to well-digeſted *notes*, than either to his *memory* or his *invention*. Thoſe who *cannot* walk without *crutches*, appear *doubly lame*, when they affect to throw them away.

(7) More logic ſtill! He ſays, p. 25. "What has a paſſage in *Geneſis* to do with baptiſm?" The paſſage he refers to, is that which I have prefixed as the motto, to the title-page of my *Letter to a Baptiſt-Miniſter*; and is the following. *I will be* A GOD *to thee, and to thy* SEED *after thee.* In an improvement of this covenant-promiſe, made to *Abraham* and his *ſeed*, of which *circumciſion* under the law, was a confirming *ſign* and *ſeal*, as *baptiſm* is, under the goſpel; I have advanced ſome arguments, which, it is manifeſt, our *remarker* knows not what to do with. According to his uſual method, he paſſes *them* over in perfect ſilence; which his prudence judged moſt adviſable. But on the *ſcripture-analogy*, which ſupports theſe arguments he makes an indirect attack; by aſking ſuch a queſtion, as would incline one to ſuſpect, that he thought the Old Teſtament *contrary* to the New; that it was unſcriptural to argue from the authority of the one, to that of the other; or that a divine inſtitution under the latter, can receive no ſanction from the records of the former. An inſinuation this, which, at the ſame time that it loudly proclaims our author's ignorance of ſcripture-analogy, has a tendency to arm the hands of infidels with weapons againſt divine revelation. The grand objection,

objection, which our author makes to the ſcripture from *Geneſis*, as well as to other correſpondent paſſages, both in the Old and New Teſtament, is, that they are not "*plain* texts of "ſcripture." So he argues (p. 25:) "There is "nothing like *plain* texts of ſcripture for carrying conviction." That is; the word *baptiſm* is not mentioned *verbatim* and *literatim* in the paſſage; and therefore it is not a "*plain* text;" and cannot be admitted as an evidence in favor of the ſubject. But the objector *ſhould* know, that as the Old Teſtament is an obſcure revelation of the will of GOD, ſome of the plaineſt, as well as moſt important doctrines of chriſtianity, lie concealed therein, under the veil of myſtery; and that the prophetic language which cloathes them, is for the moſt part, dark and myſterious. If therefore, paſſages, in that obſcure part of revelation, are inadmiſſible as evidences to any particular truth, merely becauſe they are not *ſyllabically* "plain;" I am afraid ſuch reaſoning will, not only tend to invalidate the arguments, in favor of revelation, founded on the divine connexion between the writings of the prophets and the apoſtles; but likewiſe to ſtrike at the authority of the whole Old Teſtament.

Suppoſe our author had been preſent, when our LORD vindicated the doctrine of a future reſurrection, againſt the cavils of the *Sadducees*; as recorded in *Matth.* xxii. 31, 32. The ſcripture upon which JESUS founded his arguments on that occaſion, is a quotation from *Exod.* iii. 6. "I am

" I am the GOD of *Abraham*, and the GOD of " *Iſaac*, &c." This ſcripture contains a covenant-declaration, the ſame in ſubſtance with that in *Gen.* xvii. 7. If therefore the want of the word *baptiſm*, in the latter paſſage, be a proof that it cannot have any reference to that *ſign of the covenant*; the want of the word *reſurrection* in the former, muſt, according to the ſame mode of arguing, be admitted as a demonſtration, that *Exod.* iii. 6, cannot evince the *riſing of the dead.* And, if the *remarker* had made one among the circle of the *Sadducees* juſt mentioned, ſhould he not have objected to our LORD's quotation from *Exodus*, in the following manner. *q. d.* " Don't " tell me of your quotations from the *Old* Teſta-" ment.—There's nothing like *plain* texts of " ſcripture to carry conviction.—What has a " text in *Exodus* to do with the *reſurrection?*— " The want of that one word *(reſurrection)* muſt " ſink your cauſe for ever." Thus the *remarker*'s wonderful logic is retorted upon himſelf: and the retort proves at once the profanity and abſurdity of his reaſoning; becauſe it ſhews, that, as *Gen.* xvii. 7, is not a *plain* text, and therefore according to him, not to be admitted in favor of baptiſm; for the ſame reaſon our LORD's quotation from *Exodus*, not being a "*plain* text," ought not to be allowed as deciſive for the doctrine of the reſurrection: and, it is ſubmitted to the judgment of a reader of the ſmalleſt diſcernment, whether, upon the ſame principle that the *remarker* is an oppugner of Infant-baptiſm,

he ought not to commence a *Sadducee*. For, if the want of what *he* ſtyles *plainneſs* in one paſſage of ſcripture frem the Old Teſtament determines him againſt *Infant-baptiſm*; why ſhould not a ſimilar circumſtance, in another paſſage, fix his determinations againſt the doctrine of a future *reſurrection?*—So much for the *remarker's* thoughts on *plain* texts, and the *plain* abſurdity which *plainly* attends his reaſoning on them.

(8) In p. 18, the *remarker* affects the *Critic*. He talks about "the import of the *Greek*,—the "joint authority of the beſt writers,—the joint "teſtimony of lexicographers, as ſufficient to "fix the ſenſe of a word,—of writers, both ſa-"cred and profane, ancient and modern, &c." When I firſt dropped on this paſſage, the ſtyle of which is ſo extremely turgid, I thought, 'Well, now we may expect ſomething *greater* than a few *undoubtedlys*, *round affirmations*, *moſt certainlys*, &c. Surely our author is now going to enter upon a ſerious examination of his ſubject, and will favor us with ſomething more concluſive than his mere *ipſe dixit*.' But it was a *mountain in labor*, and the production diſappointed my expectations. Our *remarker* only *talked* about theſe "numerous au-"thorities,"—*about them*, reader, *and about them* ——for, lo! he has not produced *one* of them. And, indeed, why ſhould I be ſurpriſed at this ridiculous iſſue of ſuch a pompous *exordium?* when I hear him declare for his brethren, that "they pay NO REGARD to church-hiſtory, fa-"thers, ſynods, *criticiſms* on the *Greek*, &c?" *Ibid.*

Yet,

Yet, after ſaying, he " paid *no* regard to cri-
" ticiſms on the *Greek*," he, in the very next ſentence, ſays, " However, LET US PAY *a mo-*
" *ment's attention to* the import of the *Greek?*" Thus he ſays and unſays; advances and retreats; vindicates and contradicts himſelf, in the ſame breath! Rare mode of diſputation! To what end is it *thus* conducted? " For *faſhion's* ſake" truly! That is; the *remarker* " pays NO regard
" to criticiſms on the *Greek*," becauſe *that* is *his* " faſhion:" but " he DOES PAY a moment's
" attention to the import of the *Greek*," becauſe it is *our* " faſhion." Inimitable condeſcenſion! Aſtoniſhing ingenuity of our critical *faſhion maker!* Search the whole compaſs of letters; examine the whole circle of the *literati*; rummage all the productions of authors, ſacred or profane, antient or modern, in proſe or verſe; and I dare ſay ſuch a "*faſhion*" of criticizing and commenting, as this of our author, was never before introduced into the literary world!—— After, therefore, *mentioning* " the authority of
" the beſt writers" without *producing* ONE:—after promiſing " to pay a moment's attention
" to the import of the *Greek*," without fulfilling his promiſe:—after declaring " it has been
" proved to a demonſtration that βαπτιζω ſig-
" nifies to *plunge* or *overwhelm*, only," without ſo much as even attempting to ſtumble on ſuch *proof*:—after raiſing our expectations to a prodigious pitch, by talking of the " beſt writers,
" lexicographers, numerous authorities, writers

" ſacred and profane, &c. &c." what is the upſhot of all this puff? Reader, ſummon up all your gravity. For, if your riſible muſcles were as rigid as even thoſe of *Heraclitus* himſelf, I am certain, what follows will make an irreſiſtible ſhock upon them.—" *It muſt be* UNDOUBTEDLY " CERTAIN that *plunging* is *baptizing*; and that " *ſprinkling* is not *baptizing*." P. 21.—This is our author's " *faſhion* of paying attention to the im- " port of the *Greek!*" Well, learned reader, don't you think this *faſhion* perfectly *new?* And, for the introduction of it, does not the author bear away the palm from all the writers antient and modern?

Cedite Romani ſcriptores, cedite Graii!

(9) Although I am well nigh tired out, with reviewing the extraordinary ſpecimens of the *remarker*'s *charity*, *candor* and *logic*; yet I will take the liberty to put my own and the reader's patience to the rack, a little longer.——A ſimple circumſtance——that of only *mentioning*, without making a ſingle comment on the Anabaptiſts' method of " giving in experiences"—has thrown our author into ſuch a rage, that he hardly keeps up common decency in his language, or common charity in his ſentiments. If his animadverſion which follows, favored only of the *abuſive*, at which the *remarker* has a ſcurrilous adroitneſs; I ſhould probably paſs it over in ſilence. But, as it teems with falſhood, and reflects an undeſerved aſperſion on the *Church of England*,

England, I cannot help attempting, at leaſt, to wipe off the dirt, which this Anabaptiſt zealot flings at our *Alma Mater*. Hark! how he falſifies and abuſes, in a breath. "There is no "ſuch cuſtom in *your* church. The *thief*, the "*whore-monger*, the *blaſphemer*, &c. may approach "your communion-table, and no queſtion aſked, "or notice taken." P. 32. That the *Church of England* does not require her members to give in *written* accounts of their knowledge in religion, is certain. But, that ſhe is, therefore, remiſs and indifferent about thoſe pre-requiſites, neceſſary in an approach to her communion, is equally falſe. Let any perſon of candor only peruſe her ſolemn exhortations preparatory to the LORD's ſupper; and the ſeveral branches of ſalutary diſcipline contained in her communion-ſervice; and then let him ſay, whether our church, as Mr. *Turner* ſhamefully inſinuates, tolerates thoſe beaſts of the people "*thieves*, *whore*-"*mongers* and *blaſphemers*," to approach the moſt ſacred ordinance in her ritual. So remote is her diſcipline from ſuch horrid profanation, that ſhe arms herſelf with all the terrific denuntiations of GOD's word, in order to prohibit the impious and ignorant from daring to touch the ſacred ſymbols of the *Redeemer*'s body and blood. The following are among the awful warnings ſhe gives to ſuch. "If any of you be a *blaſphemer* of GOD, an *hinderer* or *ſlanderer* of his word, an *adulterer*, or be in *malice* or *envy*, or in any other grievous crime; repent you of your ſins,

or

or elſe come not to that holy table; leſt, after taking of that holy ſacrament, the Devil enter into you, and fill you full of all iniquities, and bring you to deſtruction both of body and ſoul."* Nor does our church hold out theſe alarming declarations merely *in terrorem*, or put them into the hands of her eccleſiaſtical ſons only as *brutum fulmen*; but ſhe moreover, in ſtrict conformity to the ſacred ſcriptures, urges upon her Clergy the awful neceſſity, and inveſts them with a canonical power, of guarding the holy communion againſt the unhallowed intruſion of profaneneſs and irreligion; giving them the ſtricteſt charge to expel and admit their communicants, according as they adorn or diſgrace, by their conduct, the profeſſion of chriſtianity. Yea, ſo ſtrict is the diſcipline of our church in this reſpect, that ſhe iſſues out a prohibition againſt *railers*; and under that denomination of inconſiſtent profeſſors, I am perſuaded, ſhe would include the *remarker* himſelf, and not admit him to her table; according to that apoſtolic injunction in i. *Cor.* v. 11.

To all this, perhaps, it will be objected, that ſome Clergymen in the *Church of England* are ſo lax and indiſcriminate in the application of diſcipline, as to incur the charge which the *remarker* brings againſt our church in general. But, ſuppoſing ſome miniſterial characters juſtly chargeable with the horrid crime of admitting to their table, the moſt profane and irreligious;

* Preparatory Exhortation to the Communion.

by

by what rule of candor or logic, is the inconſiſtency of ſuch to be fixed upon the church itſelf? when her whole ſervice makes the moſt rigorous proviſion againſt ſuch profanation of her ordinances? Beſides, though it muſt be confeſſed, that there is a moſt criminal relaxation of diſcipline in the preſent day, particularly reſpecting the due adminiſtration of the LORD'S ſupper; yet there are, bleſſed be GOD! ſome conſcientious diſciplinarians within the pale of the *Church of England*, who would as ſoon cut off their right hands, as permit "the *thief*, the *whoremonger*, or "the *blaſphemer* to approach the communion-"table, without taking any notice;" as the *remarker* falſly inſinuates. Yea, I will be bold to ſay, and can prove it by ſtubborn facts, that the excellent conſtitution of our church, enables her miniſters to act with as great boldneſs in the delivery of doctrines, or the exerciſe of diſcipline, as any, in the circumſtances of the *remarker*.

Thus, have I attended Mr. *T.* through the principal branches of his *Remarks*; and cannot but obſerve, that ſuch productions as his, ſhould always make their appearance, under ſuch circumſtances, as are beſt calculated to conceal the *name* of the *author*, and even that of their *birth-place*:—circumſtances, to which the *remarker* has, hitherto indeed, paid the moſt artful attention; and for his ſkilful management of which, he merits the thanks of all the anonymous ſcribblers of the day. But, as he has now given us a

ſample

ſample of his ſtyle; whether a ſecond production comes forth, with or without a name; we ſhall be able to determine its origin, by comparing the features of the one with the other; and to decypher the parent, by the correſpondent likeneſs of the offspring. Shou'd he think proper to take up his pen a ſecond time, and favor me with more *Remarks*; I have only to requeſt, that he would *think* a little, before he writes; and that *in* writing, he would *reaſon*. His productions, hitherto, have proved, that he is extremely deficient in both: and, having acquitted himſelf ſo indifferently, here I leave him,

" With all his *bluſhing honors* thick upon him!"

while I preſent the intelligent reader with the following

EXTRACT from Dr. WATTS's Sermon, intitled "*Chriſtian Baptiſm*," *Matth.* xxviii. 19. (Which I the rather do, becauſe the ſentiments of this great man reſpecting the *mode*, at once corroborate and recapitulate ſome arguments urged in this treatiſe; as well as ſhew, how ſhamefully diſingenuous muſt every attempt be, to preſs this eminent Divine into the cauſe of Anabaptiſm.)

" I proceede now," ſays the Doctor, " to the inquiry, *What is the* MANNER *of performing this ceremony*" of baptiſm? —— The *Greek* word βαπτίζω, ſignifies to *waſh* any thing, properly by water coming over it. Now there are *ſeveral ways* of ſuch waſhing, viz: SPRINKLING water on

on it in ſmall quantity; POURING water on it in larger quantity; or *dipping* it under water; either *in part* or in whole. And, ſince this ſeems to be left undetermined in ſcripture to one particular mode; therefore, ANY OF THESE WAYS of waſhing may be ſufficient to anſwer the purpoſe of this ordinance. Now, that the *Greek* word ſignifies *waſhing* of a thing in general by water coming over it, and not always by *dipping*, is argued by learned men, not only from antient *Greek authors*, but from the *New Teſtament itſelf*; as, *Luke* xi. 38. "The Phariſees marvelled that "JESUS had not firſt *waſhed* before dinner;" in *Greek* "was not firſt *baptized*:" and can it be ſuppoſed that they would have him *dip* himſelf in water?——*Mark* vii. 4. "The Phariſees, when they come from the market, eat not, except they are waſhed," *i. e. baptized:* ſurely it cannot mean, except they were *dipped*. And, if this ſhould be reſtrained to ſignify waſhing their *hands* only, yet it does not neceſſarily ſignify *dipping* them, as "*Eliſha poured* water on the hands of *Elijah*." ii. *Kings*, viii. 11.——Yet further, they practiſed the waſhing of *tables* (in *Greek*, of *beds*), as well as cups and veſſels. Now *beds*, could not uſually be waſhed by *dipping*.——*Heb.* ix. 10. The Jews had "divers waſhings" (in *Greek*, *baptiſms*) which were SPRINKLING and POURING water on things, as well as plunging them.——i. *Cor.* x. 2. The children of "Iſrael were baptized unto *Moſes* in the *cloud* and in the *ſea*;" not that they were *dipped* in the water, but they were SPRINKLED

by the clouds over their heads, and perhaps by the water which ſtood up in heaps as they paſſed by.

" Beſides, it is ſaid further on this head, that *pouring* or *ſprinkling* MORE NATURALLY repreſents moſt of the *ſpiritual bleſſings* ſignified by baptiſm; viz. the SPRINKLING *of the* BLOOD *of* CHRIST on the conſcience, or the POURING *out of the Spirit* on the perſon baptized; or SPRINKLING him with *clean water*, as an emblem of the influence of the Spirit: ALL WHICH are the THINGS SIGNIFIED in baptiſm, as different repreſentations of the cleanſing of the guilt or defilement of ſin thereby."

P. S. As I am informed, Mr. *M.* employed Mr. *Joſeph Jenkins*, of *Wrexham*, to correct the preſs for him, (which I ſuſpect to have been the caſe, from a ſtudied *omiſſion* in the title-page of Mr. *M.*'s pamphlet); and as that gentleman hath helped Mr. *M.* to a *note*, out of his little 'Syſtematic Creed,' and, probably, hath "*ſuggeſted*" ſome more "*hints*" in the note-making way, to a convenient execution of which his ſuperintending the preſs quietly contributed: I wiſh Mr. *M.* would adopt ſome method of informing me, what notes were fabricated by himſelf, and what, by Mr. *J*; that, in my future *Rejoinder*, I may not confound together the fabricatoas themſelves.

The END *of the* 1ſt. PART *of the* REJOINDER.

CON-

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A confirming teſtimony, from Dr. *Watts*. P. 344——346.

ERRA-

ERRATA.

P. 8. L. 4. for *ſuppoſitious* read *ſuppoſititious*.---P. 14. Penult. for *dovotees* r. *devotees*.---P. 28. L. 26. for *pannic* r. *panic*.---P. 35 L. 27. for *little* r. *likely*.---P. 62. L. 5. for *exagerating* r. *exaggerating*.----P. 107. L. 24. dele *that*.---P. 134. L. 14. for *Pædobaptiſt* r. *Pædobaptiſts*.----P. 183. L. 2. in the *Note*, for *ſangine* r. *ſanguine*.----P. 230. L. 9. for *trod* r. *troden*.----P. 246. L. 14. for *achæmenia* r. *achæmenio*.---P. 255. L. 2. after the word *water*, inſert ' as it ſtands in the original.'---P. 274. L. 2. in the *Note*, after ασεβειαν ſupply η.----P. 290. L. 15. for *ſtole* r. *ſtolen*.----P. 291. L. 8. for *Sybil* r. *Sibyl*.----P. 294. L. 22. for *Deucalion* r. *Prometheus*.

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OR,

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On the Ground of

SCRIPTURE, REASON and ANTIQUITY:

Being a FULL REPLY to the principal Objections of *Anabaptiſts* in general, and of Dr. *Stennett*, and Mr. *Samuel Medley*, in particular.

"*Conſuetudo eccleſiæ in* BAPTIZANDIS PARVULIS *nequaquam ſpernenda eſt,* "*nec omnino credenda, niſi* APOSTOLICA *eſſet* TRADITIO." AUGUSTIN.

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